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# Exploring the Universe

By Dr. Franklin S. Harris Jr.

## WORLD'S HYDROELECTRIC POWER

The US Geological Survey notes that the United States with presently 23 percent of the world's installed hydropower capacity could still potentially double the present capacity. Norway has the highest per capita consumption of electricity with 9,000 kilowatt hours per year. France near St. Malo is constructing the first major tidal-power project, and Russia is building the world's two highest dams, one 984 feet high on the Vakhsh River and the other 988 feet high on the Ingura River.

## TRAINED FLATWORMS

Research at the University of Michigan on the brain and memory has used the planarian or flatworm, which is about a half inch long when fully grown. The entire nervous system includes only a few thousand nerve cells. The flatworm can be conditioned that when a light is shown it will receive a shock, after about 150 trials. If the trained flatworm is cut in half, the head end grows a new tail, the tail end grows a new head, and both new worms remember a large part of what the original worm had learned.

## ENGLAND'S STONEHENGE

Computations by Gerald S. Hawkins on the Stonehenge upright stone assemblage alignments have established the existence of a high-level, complex sun and moon orbit knowledge including irregularities as well as the ability to predict eclipses. This skill seems to have been more advanced than contemporary ability around 2,000 BC in Egypt, Mesopotamia, and China.



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## WORLD'S FAIR

Information on reservations for housing accommodations while attending the World's Fair may be obtained by contacting Ernest H. Wiemer, LDS World's Fair Housing Center, 85-69 60th Drive, Elmhurst, New York 11373, Telephone OL 1-3540. Reservations must be made early.

## THE COVER

A heaven pond reflects the transcendent beauty of a dawn sky against a backdrop of the rugged Grand Tetons in Wyoming. Across the pond, formed from a tributary of the Snake River, a moose surveys the new day. The color transparency is by Hal Ruml.

Cover lithographed in full color by Deseret News Press





# six books for summer

The following are Deseret Book's suggestions for summer reading and inspiration. All six volumes are timely, educational, and extremely inspirational.

## **The Apostles and the Primitive Church**

by Franklin L. West

Completing Dr. West's Bible trilogy, **The Apostles of the Primitive Church** reveals the dramatic period of history during the time of the Savior's ministry. His other two books are **Discovering the New Testament** and **Jesus, His Life and Teaching**. **\$2.95**

## **This Way But Once**

by J. Stanley Harrison

The author, a public speaker of wide experience, shares with the reader his own personal philosophy of life. Chapter headings include "Adjust to Life," "Thought and Action," "The Pattern of Consistency," and many others. **\$2.95**

## **Our Word of Wisdom**

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Dr. Geddes, chairman of the Department of Physical Education for Men and Professor of Health and Physical Education at Brigham Young University, presents the most convincing case for the Mormon "health code" available at this date. **\$2.95**

## **A Reply to "The Church of the Firstborn of the Fulness of Times"**

by Henry W. Richards

Elder Richards examines the schismatic movement of the alleged prophet Joel F. LeBaron and calmly demolishes the morass of doctrinal deviations expounded by his followers. **\$1.75**

## **Character and Leadership**

by Leland H. Monson and Clinton W. Barton

Two prominent LDS scholars and educators assert that America needs men of genuine integrity to guide her in the use of her greatly magnified powers. An outline for such greatness is included. **\$2.50**

## **Dynamic Leadership**

by W. Lynn Fluckiger

A New York City public accountant and LDS youth leader provides a blueprint for effective, dynamic leadership. Four sections are: "Pursuing Excellence . . . the Substance of Leadership," "Acquiring the Prerequisites of Leadership," "Emphasizing the Skills of Leadership," and "Inspirational Thoughts on Citizenship." **\$2.00**



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ERA AUG. 65

BY MARY VICKERS HUDSPETH

# The Church Moves On

MAY 1965

**30** Elder Ariel C. Merrill sustained as president of Monterey Bay (California) Stake with Elders Quinten J. Taylor and Carl R. Peterson as counselors. President Merrill and Elder Taylor were counselors to President Donald S. Reber who is released.

**31** The First Presidency announced the appointment of Elder Dale R. Curtis of Salt Lake City as president of the Netherlands Mission succeeding President Don Van Slooten. President Curtis is currently a member of the YMIA general board. He filled a mission to the Netherlands, 1933-36. His wife Muriel Morris Curtis and the couple's three daughters will go to the Netherlands. Two sons, both returned missionaries, will not accompany their parents on this assignment.

JUNE 1965

**1** Guide service at Welfare Square in Salt Lake City began for the season.

**3** Elder Richard L. Evans of the Council of the Twelve was named president-elect of Rotary International at that organization's international convention at Atlantic City, New Jersey. Elder Evans will serve as president-elect and director until June 1966, when he is installed as international president at the club's convention in Denver, Colorado.

**5** The First Presidency announced the appointment of Elder Fauntleroy Hunsaker, former president of East Los Angeles Stake and the Southern States Mission, to the priesthood church welfare committee.

The First Presidency announced the appointment of Elder Jasper R. Peterson as president of the Northern California Mission succeeding President William Howard Allen. President Peterson is currently serving as second counselor in the Rigby (Idaho) Stake presidency. He is a former bishop, bishop's counselor, stake mission president, and member of a high council. His wife Audra Goody Peterson and their four youngest children will accompany him to the mission assignment. They are the parents of six children and a foster son.

The First Presidency announced the appointment of Elder Jasper R. McClellan as president of the Mexican Mission succeeding President Ernest L. Hatch. President McClellan, who was born in Colonia Juarez, Chihuahua, Mexico, left his Salt Lake City home four years ago to serve as a supervisor for the church building department with headquarters in Mexico City. He is serving as a member of the high council of Mexico City Stake. In Mexico with him are his wife Rula L. Price McClellan and two of their four children.

The First Presidency announced the appointment of Elder Horace D. Ensign of Fresno, California, as president of the Australian Mission succeeding President Morgan S. Coombs. President Ensign has served the Church as district Sunday School superintendent, branch president, bishop's counselor, high priests' (Continued on page 721)

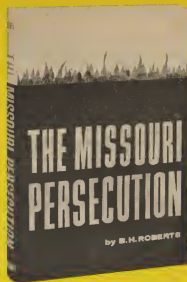
Today, at our National Archives,  
Sanctuary of the past,  
I searched for and found  
Your name,  
Through the mist of ages  
Or of my happy tears,  
You returned so vividly to me:  
I saw you walking slowly in the  
midday sun  
From the fields,  
For you saw him approach—  
The census taker.  
Your face is tan,  
And your clothing holds the  
fragrance  
Of the soil, your life, your work.  
Then I saw her, too,  
Your wife, standing at the open  
cabin door.  
She smooths her hair and tidies  
her skirt.  
Together you answered his  
questions,  
And for a moment you wondered  
why,  
But you found pleasure,  
As I did today,  
In each child's name  
And his age, his progress.  
As you counted your brood  
Together with your wife.  
Your eyes met,  
And you exchanged a smile.  
The children gathered close,  
Curious about the stranger;  
I saw Bethia's long, golden curls,  
Richard's plump, upturned face,  
Joseph's manly stance;  
And suddenly my thoughts were  
Strange to me,  
For I missed you  
And longed for our reunion.

## JUST DESSERTS

BY DONNA EVLETH

My child cannot eat more meat.  
He's stuffed. He's full. He is replete.  
He says that even one more pea  
Would strain him to the point  
where he  
Would give up with this heavy  
load,  
Collapse, or possibly explode.  
This sad condition's just preserved  
Until the time dessert is served.

## GREAT MOMENTS IN MORMONDOM



### The Missouri Persecution

by B. H. Roberts

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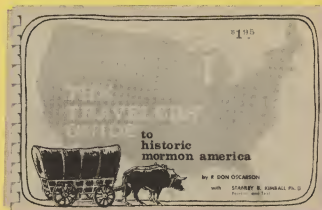


### Bigger Than Yourself

by Wendell J. Ashton

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## Neither Purse Nor Sword



THESE TIMES

By Dr. G. Homer Durham  
President, Arizona State University, Tempe

● The Supreme Court of the United States shares in the governance of the American political system. The framers of the Constitution designed it that way. They vested "the judicial power" of the United States in the Supreme Court by Article Three. They knew what they were doing. The framers, especially James Madison and James Jay among them, were students and admirers of the English common law. They knew that the common law was "judge-made" law. They knew that the legislative branch began to contribute meaningfully to the growth of the English law during the seventeenth century. But they knew statutes did not become meaningful until their phrases were pounded and molded into British jurisprudence by the courts. They knew this process would continue under the American system. They knew that the provisions of the Constitution, as well as the enactments of the various states and of Congress, would be subjected, finally, to the Supreme Court.

The founders' faith in the Supreme Court was not misplaced. Their expectations have come to pass. Possessing neither purse nor sword, as Hamilton wrote in the *Federalist*, the Supreme Court has molded the American system.

It continues to do today what it has always done and what English common law judges have done for

a thousand years. It molds and in the final analysis makes our law. There are sometimes sharp breaks with past decisions. Roman law also was judge-made law in its classic sense. Roman praetors, like British judges of the past thousand years, substituted their judgment for past precedents when new facts came before them or when the spirit of justice and equity seemed to require change.

The Supreme Court has always been under attack. The attacks began under the first chief justice, John Jay. Attacks continue today. The nature of the attacks has changed but little. Jay was accused of substituting his own opinions, his own political philosophy for the laws and the Constitution. He was accused of not being a worthy and competent lawyer. He was said to be a "politician" who won judicial robes by political preferment. Ultimately Jay resigned, after serving Washington on a special diplomatic mission to England while still occupying the chief justiceship.

He was succeeded by Oliver Ellsworth of Connecticut. Ellsworth was also a "politician," the congressional author of the Judiciary Act of 1789.

Ellsworth was followed by John Marshall, another politician. Marshall slid into the chief justiceship by appointment of John Adams. Other Federalist party leaders,

(Continued on page 672)

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## These Times

(Continued from page 670)

known as "the midnight judges," received federal judgeships about the same time. The "midnight judges" were appointed by lame duck President Adams after his defeat and that of his party. Thomas Jefferson and Aaron Burr won the election of 1800. Marshall had been serving as Adams' Secretary of State. His first great case, *Marbury v. Madison* (1803), grew out of Adams' "midnight judges" appointments. It established one of the great precedents in American jurisprudence.

Thomas Jefferson bitterly attacked the Supreme Court. He viewed Chief Justice Marshall and his court as a subversive group of "sappers and miners," undermining the true American system. Later Andrew Jackson became so irate with some of Marshall's decisions that he refused, as Chief Executive, to execute them. Jackson is reputed to have said: "Marshall has made his decision; let him enforce it." Meanwhile, some men were hanged, not released as had been ordered by the court.

The decisions of Marshall's court were also nullified in some instances by opposition of some states, including his native Virginia. John Jay's first important decision, *Chisholm v. Georgia*, was reversed by a constitutional amendment, the eleventh. Jay was hung in effigy in many localities.

The Supreme Court helped provoke the Civil War by denying the "free soil" doctrine of the Missouri Compromise of 1820. That happened in the *Dred Scott* Case of 1857. Abraham Lincoln attacked the decision and the court in the Lincoln-Douglas debates of 1858. The thirteenth, fourteenth, and fifteenth amendments were placed in the Constitution as a consequence of that decision and war. Between 1870 and 1890, the Supreme Court virtually nullified those amendments, applied their legal principles to rising business corporations and railroads, instead of to the newly won rights of the freedmen. A civil rights act enacted in 1876 under those amendments was declared unconstitutional. Later, the famous "Mississippi plan" for effectively disfranchising colored citi-

zens was sustained. Then about 1922 the Court began to reapply the "due process" and "equal protection" clauses of the Fourteenth Amendment to problems of individuals. By 1939 some decisions emerged anticipating the 1964 civil rights and 1965 voting rights bills. Meanwhile, in 1954, the school segregation cases precipitated another of the perennial attacks on the historic tribunal.

Those and other attacks persist today. They come from laymen and lawyers alike. But the Supreme Court is made of tough stuff. Its ingredients and methods run back nearly three thousand years, through beleaguered Earl Warren, John Marshall, and John Jay, to the itinerant justices sent forth by Henry II, back to the Praetor Urbanus and the Praetor Pergrinus of ancient Rome.

The Supreme Court deals in cases. It sits. It waits. Until some

They live and work in the great civic forums of our times. The executive, however, has the sword. Congress has the purse. The Supreme Court has neither purse nor sword. It is armed only with words, the inherited methodology of the law, the judicial process, the ceaseless search for justice by rational men through rational means.

Presidents, Congresses, pressure groups, powerful individuals have all sought to bend the Court to their own special and private purposes. When it does not do so, it has been called names. Jackson called it "undemocratic and un-American"—probably the worst he could think of in his day. Theodore Roosevelt longed for a vacancy to occur when he was President. He wanted to appoint a justice who would do things more to his liking. The vacancy occurred. He appointed Oliver Wendell Holmes. In the first great issue affecting T.R.'s views, Holmes voted his own independent mind, following the careful and slow workings of the judicial process. Franklin D. Roosevelt, in his day, was unhappy with "the Nine Old Men." Others thought they were nine great patriots. And so it goes.

The Court presided over by Chief Justice Earl Warren will probably go down in history as one which was particularly careful in looking out for the constitutional rights of individuals, including individuals accused of crime, underprivileged individuals, and even individuals suspected of disloyalty. To follow such a path in the age of power, of big government, of cold war, of big authority in nearly every social group has not always been a popular course with some sections of the country and with some groups. Nevertheless, the Constitution and the laws are color-blind. The judges look to the facts in controversy, to the evidence, to the requirements of a millennium's evolution of "due process," and not alone to accusations, charges, fears, and suspicions.

The politicians who mount the supreme bench inherit a rational tradition. They move with deliberate gait, dedicated by past experience, in the human effort to maintain "the equal protection of the laws" in these times.

### AFTER RAIN

BY LARRY DEAN RIGBY

*Tensely stretched in my yard  
Is the rusty clothesline on guard,  
For birds land on him and maim  
The clinging beads of sparkling rain  
By fluttering their wet wings.  
And when they fly away he vibrates  
and sings  
His lament to the bending limbs of  
the corner hedge,  
Which is strewing in the next yard's  
edge  
Petals and water drops.*

person or party in controversy brings a case to it for consideration and decision, it does nothing. The judicial process is part of the political process in America. The framers of the Constitution designed it that way, together with the executive and legislative branches. The three great organs share the powers of governance.





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\*IMPORTANT — Non-drinker means TOTAL abstainer. The occasional social drinker is not eligible.

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 Occupation \_\_\_\_\_ Year \_\_\_\_\_  
 Age \_\_\_\_\_ Age of principal driver of auto \_\_\_\_\_ Age of youngest driver \_\_\_\_\_  
 Make of Car \_\_\_\_\_ Year \_\_\_\_\_ No. Cylinders \_\_\_\_\_  
 Body type & Model (Series) \_\_\_\_\_

Use of Car: ☐ Pleasure ☐ Business ☐ To and from work \_\_\_\_\_ miles one way.  
 Marital Status of Principal Driver: ☐ Married with \_\_\_\_\_ children  
☐ Single, living at home ☐ Single  
☐ Send me free copy of Christian Herald article.



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## Letters and Reports



Becky

Aneta

Aleta

Dawna

### IT COMES WITH THEIR NAME

Earning the Gold Medallion award for seven individual awards in YVMA work is just part of being in the Thamor Marion family of Ashland (Oregon) Ward, Medford Stake. Three daughters and a daughter-in-law have all received the award. They are: Becky Marion Cluff, who at 21 has earned her Golden Gleaner; twins Aneta Marion Clawson and Aleta Marion; and daughter-in-law Dawna King Marion, also a Golden Gleaner. All four girls are living in Provo, Utah.

### WARD PROVIDES STUDENT LEADERS

There are only fifty junior high and high school students in North Central Park Ward, South Salt Lake Stake—and six of them held student body offices in their schools during the past school year.

They are: Central Junior High School student body president C. Rick Hansen; student body secretary Linda Anderson; sophomore class president David K. Isom; school judge Jeanne West; Granite High School newspaper editor Lori Dobson; and Pat Garside, South High School.

*Deseret News* correspondent.



C. Rick Hansen Linda Anderson David K. Isom



Jeanne West

Lori Dobson

Pat Garside

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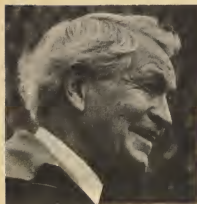
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# The Realm of



THE  
EDITOR'S  
PAGE

BY  
PRESIDENT  
DAVID O. MCKAY

● We are living in a changing world. We are in the midst of it, so near us that many of us fail to realize or discern while changes are being brought about. I noticed this as I traveled to dedicate a chapel at my mother's birthplace in Wales in August 1963. I noticed the difference in transportation. Sixty-six years earlier, I crossed on a steamboat to Great Britain. It took, as I remember, about seven and one-half days from Philadelphia. Two years ago this month we traveled this same distance in six and one-half hours from New York. Think of the progress and the changes during those sixty-six years!

One of the changes in that two thirds of a century has been the status of our women. I do not know that there is any objection to women entering the fields of literature, science, art, social economy, study and progress, and all kinds of learning, or participating in any and all things which contribute to the fulness of her womanhood and increase her upbuilding influence in the world; but I do know that there are three areas or realms in which women's influence should always be felt. No matter what changes take place, these three realms should be dominated always by the beauty, the virtue, and the intelligence of womankind. The first is the realm of home building.

Next to that is the realm of teaching, and the third, the realm of compassionate service.

It is not necessary to convince us of the potency of home influence in shaping character. There are certain trusts to which it is only necessary to call attention, and minds instinctively assent to them. All else may be forgotten, but the experiences of childhood will remain undimmed on the walls of memory.

The highest ideal for our young girls today, as for our mothers and grandmothers and great-grandmothers who crossed the plains, is love as it may be expressed in marriage and home building, and this virtue in which love finds true expression is based upon the spiritual and not the physical side of our being.

One of the greatest needs in the world today is intelligent, conscientious motherhood. It is to the home that we must look for the inculcation of the fundamental virtues which contribute to human welfare and happiness.

Womanhood should be intelligent and pure, because it is the living life fountain from which flows the stream of humanity. She who would pollute that stream by smoking tobacco, using poisonous drugs, or by germs that would shackle the unborn is untrue to her sex and an enemy to the strength and perpetuity of the race.

The laws of life and the revealed word of God combine in placing upon motherhood and fatherhood the responsibility of giving to children not only a pure, unshackled birth, but also a training in faith and righteousness. They ought to be taught "... to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, . . ." To those who neglect this in precept and example, the Doctrine and Covenants says, "... the sin be upon the heads of the parents. . . ." (D&C 68:25.)

# Women

There seems to be sweeping over the nations of the earth at the present time a wave of disbelief in God, in disregard for agreements, of dishonesty in personal as well as in civil and international affairs. There is a reversion to the rule and law of the jungle in which might makes right.

But mother is not the only one who exerts an influence as teacher. Often it is a maiden aunt who many times exerts a greater influence than the mother; yet her labors, "gleaming hopes, and obscure sacrifices, her solitary broodings and vicarious ambitions, have seldom received attention from the historian or the biographer. As a molder and shaper of the unpromising material of nephews and nieces, she has been allowed to live, toil, and die unpraised."

Thus writes Phillips Russell as he comments upon the influence of Mary Moody Emerson upon Ralph Waldo Emerson.

Read Emerson's life and see how his aunt's influence shaped his course and made of a sickly boy one who is recognized as one of the greatest thinkers in America.

And now I should like to write a word about the young girls as teachers. If we can help our girls to know that they are living in a realm where they have power to shape the destiny of teenagers, it would be a wonderful thing in society. I do not know whether we can, but I shall give a hint. One of the greatest safeguards for a teenage girl is a consciousness that by her words and acts she contributes to the betterment or degradation of society—that in protecting or defending herself from the questionable advances of a scheming young man, she honors herself and woman-kind by resistance rather than by indulgence. She can do this by answering his flattering words of pretended love by saying in her own words, "No man will injure one he loves." Thus, in her early career, she becomes not an enticer but a teacher, her natural and noble calling.

Next to motherhood and teaching, woman attains her highest glory in the realm of compassionate service. One of the most impressive instances in the Bible is the history told by Luke:

"And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid her in an upper chamber.

"And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not delay to come to them." (One of the interesting experiences of tourists today is to visit that old town.)

"Then Peter arose and went with them. When he was come they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them.

"But Peter put them all forth, and kneeling down, and prayed; and turning him to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up.

"And he gave her his hand, and lifted her up, and when he had called the saints and widows, presented her alive." (Acts 9:37-41.)

What a story is told in those few words! This scene implies the kind, helpful service rendered by the women in the ancient Church.

The desire to render service to the wounded, sick, and dying gave to the world one of the most potent organizations among nations today. I refer to the International Red Cross Association. Its beneficent tree, which now sheds its fruit on all lands, sprang from the seed of love and compassion in the heart of Florence Nightingale.

Let me emphasize that woman's realm is not man's realm, though equally important and extensive, though women excel in many vocations which years gone by were considered man's activity alone. The greatest harmony and happiness in life will be found when womankind is helped and honored in the spheres in which God and nature destined her most effectively to serve and bless mankind. I have named three realms for women. There are many more, but the more that men honor her in those realms, the happier will be men and women and children throughout the world.

There is nothing in life so admirable as true manhood; there is nothing so sacred as true womanhood.

A beautiful, modest, gracious woman is creation's masterpiece. When to these virtues a woman possesses as guiding stars in her life righteousness and Godliness and an irresistible impulse and desire to make others happy, no one will question that she be classed among those who are the truly great.

# Blessings of the Descendants of Ephraim

## YOUR QUES- TION

ANSWERED BY  
**JOSEPH  
FIELDING  
SMITH**  
PRESIDENT OF  
THE COUNCIL  
OF THE TWELVE

**QUESTION:** *"In discussing the blessings of the twelve tribes of Israel, especially verses thirty-three and thirty-four in section eighty-four in the Doctrine and Covenants, we are informed that we are of the lineage of Ephraim. Is this by blood or by adoption? Are the lost tribes really lost or are they in the world where we do not recognize them?"*

**ANSWER:** At this present time most of those who are receiving the gospel are of the tribe of Ephraim. The Lamanites, as we learn from the Book of Mormon, are descendants of both Ephraim and Manasseh. The record obtained by Lehi when he sent his sons back to Jerusalem declared that he was a descendant of Manasseh. We have been informed by revelation given to the Prophet Joseph Smith that the daughters of Ishmael who married the sons of Lehi were descendants of Ephraim. Therefore the prophecy of Jacob upon the head of Joseph was fulfilled. The blessing is as follows:

"Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall:

"The archers have sorely grieved him, and shot at him, and hated him:

"But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel:)

"Even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb:

"The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren." (Gen. 49:22-26.)

When the Lord sent forth his disciples to proclaim the message of the gospel in all the world, he informed them that there would come a time of apostasy when the love of many would wax cold. After saying this he declared:

"And again, this Gospel of the Kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come, or the destruction of the wicked"; (Joseph Smith 1:31.)

This prophetic utterance was an indication that the gospel would have to be restored and that it would be taught in all the world. Following these days of restoration, "... the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken." (*Ibid.*, 1:33.)

During this period of restoration, the burden of the preaching of the gospel would rest on the descendants of Ephraim, in other words, the Latter-day Saints. Today this prophetic statement is being fulfilled. In the Doctrine and Covenants, section 133, the



Lord has given us the definite information:

"Watch, therefore, for ye know neither the day nor the hour.

"Let them, therefore, who are among the Gentiles flee unto Zion.

"And let them who be of Judah flee unto Jerusalem, unto the mountains of the Lord's house.

"Go ye out from among the nations, even from Babylon, from the midst of wickedness, which is spiritual Babylon.

"But verily, thus saith the Lord, let not your flight be in haste, but let all things be prepared before you; and he that goeth, let him not look back lest sudden destruction shall come upon him." (Vs. 11-16.)

From this and other revelations in the Bible, Book of Mormon, and Doctrine and Covenants, we are informed that the Jews are to gather at Jerusalem. On this, the American continent, the converted Israelites and gentiles are to gather with the Latter-day Saints, and the revelation states that those who come from among the gentiles are to "flee" unto Zion. However, they are not to go out "in haste," that is to say, the Latter-day Saints are preparing the way. They are building the temples and the highways and performing the labors which are necessary for the tribes of Israel when their prophets shall speak to them and they shall receive their call to come to Zion. We know very little about the "lost tribes," who they are or whence they will come. For our present needs, it is sufficient to rely on the word of the Lord concerning these tribes and of their coming, and the Lord has revealed the following:

"And he shall utter his voice out of Zion, and he shall speak from Jerusalem, and his voice shall be heard among all people;

"And it shall be a voice as the voice of many waters, and as the voice of a great thunder, which shall break down the mountains, and the valleys shall not be found.

"He shall command the great deep, and it shall be driven back into the north countries, and the islands shall become one land;

"And the land of Jerusalem and the land of Zion shall be turned back into their own place, and the earth shall be like as it was in the days before it was divided." (*Ibid.*, 133:21-24.)

We read in Genesis that in the beginning all of the land surface was in one place as it was in the days of Peleg (Gen. 10:25), that the earth was divided. Some Bible commentators have concluded that this division

was one concerning the migrations of the inhabitants of the earth and their dividing the territory of the earth between them, but this is not the case. While this is but a very brief statement, yet it speaks of a most important event. The dividing of the earth was not an act of division by the inhabitants of the earth by tribes and peoples, but a breaking asunder of the continents, thus dividing the land surface and creating the Eastern Hemisphere and Western Hemisphere. By looking at a wall map of the world, you will discover how the land surface among the northern and southern coast of the American Hemisphere and Europe and Africa has the appearance of having been together at one time. Of course, there have been many changes on the earth's surface since the beginning. We are informed by revelation that the time will come when this condition will be changed and that the land surface of the earth will come back again as it was in the beginning and all be in one place. This is definitely stated in the Doctrine and Covenants in section 133: 18-20 in the following words:

"When the Lamb shall stand upon Mount Zion, and with him a hundred and forty-four thousand, having his Father's name written on their foreheads.

"Wherefore, prepare ye for the coming of the Bridegroom; go ye, go ye out to meet him.

"For behold, he shall stand upon the mount of Olivet, and upon the mighty ocean, even the great deep, and upon the islands of the sea, and upon the land of Zion."

Just when this great change shall come we do not know. If, however, the earth is to be restored as it was in the beginning, then all the land surface will again be in one place as it was before the days of Peleg, when this great division was accomplished. Europe, Africa, and the islands of the sea including Australia, New Zealand, and other places in the Pacific must be brought back and joined together as they were in the beginning.

Before this great work will be accomplished, the prophecy in relation to the tribes of Israel as recorded in the Doctrine and Covenants must be fulfilled. Through the preaching of the gospel in all parts of the world, the preparatory work is being accomplished. The "lost tribes" will be discovered and, as the revelation states, the lost sheep among the gentiles will flee to Zion and the Jews to Jerusalem as the Lord has decreed. The Redeemer will come to take his place as King of kings, and the great day of the millennial reign will be ushered in.

# American Mother

BY DOROTHY OAKLEY REA



*"As experienced mothers, we should do all in our power to help the younger mothers realize that the home is a dedicated place and that being a successful mother in the home is the most responsible job in the world."*

● This is part of the message of Mrs. Lorena Chipman Fletcher, Provo, Utah, who on May 3 was named American Mother of the Year during ceremonies at the Waldorf-Astoria Hotel in New York City.

This is the second time this distinguished honor has come to a Latter-day Saint mother from Utah. Ten years ago, Mrs. Lavina Fugal, Pleasant Grove, reigned as American Mother.

Mrs. Fletcher's No. 1 fan is her husband, Dr. Harvey Fletcher, illustrious physicist and scientist, who cheerfully describes himself as "private secretary to the Mother of the Year."

When he was called upon to say a word during an honor program for

Mrs. Fletcher at Brigham Young University, he replied, "I'd rather say three words: I love you." Then he pinned an orchid on her shoulder.

Also in the cheering section are six eminent children: Mrs. William Kenneth (Phyllis) Firmage, New York; Stephen H., New Jersey; James C., Salt Lake City; Robert, Albuquerque, New Mexico; Harvey J., Provo, Utah; Paul, Pasadena, California.

When Mrs. Dorothy Lewis, president of the American Mothers Committee, announced selection of Mrs. Fletcher as American Mother of the Year, the Utah mother said, "I wish all my children were here. They made this honor possible."

Her wish came true. Within a few days a full-scale Fletcher family reunion was in progress while Mrs. Fletcher received plaudits from leaders of church, government, and education.

Sharing the family events were President Hugh B. Brown, First Counselor in the First Presidency of The Church of Jesus Christ of Latter-day Saints, and Mrs. Brown; Elder Marion G. Romney of the Council of the Twelve; Elder S. Dilworth Young of the First Council of the Seventy; General President Belle S. Spafford of the Relief Society and her counselor, Mairianne C. Sharp; President Ernest L. Wilkinson, Brigham Young University.

"It looked like Utah Day in New York," was the comment of the press.

Asked for advice that might help young women planning to become wives, mothers, and homemakers, Mrs. Fletcher outlines as ideals in the homemaking process:

"Select a good husband to be the father of your children. You may think that the man does the selecting, but every woman knows there are ways and means of guiding this selection that are much more subtle than making a formal marriage proposal.

"It is well known that heredity is a great factor in determining the lives of children. A young woman seeking marriage can do nothing about her own heredity, except be thankful if she has good parents and grandparents. But she can do something for her expected children by selecting a husband who has goodly parents and grandparents."

Lorena and Harvey Fletcher both came from "goodly parents and grandparents."

Lorena was born in American Fork, Utah, a daughter of Stephen L. and Sina Nielsen Chipman. Her grandfather, James Chipman, came to Utah with the Mormon pioneers of 1847, only three months after the arrival of Brigham Young.

James became first treasurer of the State of Utah. He established the Chipman Mercantile Company in American Fork. Lorena's father followed her grand-

father as manager of the company for twenty-five years. Stephen L. Chipman was the first president of Alpine Stake and served for many years. At the time of his death he was president of the Salt Lake Temple.

Lorena had a happy childhood with her brother, Stephen Howell, and her sisters, Mrs. Carl (Fern) Eyring, Mrs. A. Ray (Elva) Olpin, Mrs. Virginia Murdock, and Mrs. Leah Van Wagenen (the latter two deceased).

Mrs. Eyring recalls, "Lorena always had unwavering faith. She was first to suggest that we pray when problems arose."

From her mother, Lorena inherited a delightful sense of humor capable of turning trying family situations into scenes of smiles and laughter.

"Mother never allowed the children to take themselves too seriously," Mrs. Eyring said.

The Chipman girls remember the old family home in American Fork. It had a steeple on the top that made it appear like a castle from history.

"It needs modernizing," Mrs. Stephen L. Chipman told her husband.

Meeting mild opposition from him, she asked, "If the women of the Relief Society decide the steeple should come down, what will you say?"

The stake president was overruled by the women who stood firmly with Mrs. Chipman, and the steeple toppled.

When Mrs. Fletcher was nominated as Utah Mother of the Year by the Brigham Young University Women, each of the children hastened to write a tribute.

"I was very much surprised to learn which memories they had carried with them from childhood," she said.

Phyllis Firmage, who probably would have gone on to higher educational degrees, settled for a master's degree in mathematics and a degree in excellence as wife, mother, and homemaker.

She said, "Mother has always been young in spirit, age making no difference as to whom she chooses for friends."

Stephen H. said, "She always thought we were better than we were, and I suppose this made us try just a little harder to be what she thought we were." He is vice-president of Western Electric Corporation in New York.

Dr. James C. Fletcher is president of the University of Utah. Earlier he was chairman of the board of the Space-General Corporation of El Monte, California, and vice-president, systems of the Aerojet General Corporation, Azusa, Calif.

"Mother's most noteworthy individual distinction is her sympathy and concern for those in need of aid. This concern is expressed in simple, practical needs," he said.





Robert, father of seven children and vice-president of Sandia Corporation, Albuquerque, New Mexico, wrote:

"No matter what discipline she had to impose, and many there were with these highly competitive boys, and many were the times I felt there were rank injustices being served, nevertheless through it all, I always had the feeling that she had the highest regard for us and always expected the most from us."

Harvey J., professor of mathematics at BYU, is also active with the United States Apollo Project aimed at rocketing three men to the moon.

Of his mother he wrote, "She has instilled in all of us an appreciation for beauty, a desire to be of service, a loyalty to our Church, country, and friends. Our parents taught us to pray and to have faith in God. All these have helped mold our lives today."

Paul, technical manager of the Quantum Physics Division of Electrical Optical System, Pasadena,

smoke and cinders of the coal-burning locomotives.

The young science student, wife beside him, received his Ph.D. from the University of Chicago. Since then, he has received many honorary degrees, medals, and citations. He is recognized as the originator of stereophonic sound. He is dean emeritus of the College of Physical and Engineering Sciences at BYU. He was employed with Bell Telephone Laboratories from 1916 until 1949.

Besides her contributions to her home, husband, and family, Mrs. Fletcher has made vast contributions to communities, schools, and her Church wherever she has lived. She believes that "giving is the ideal way of receiving."

Mrs. Herbert Hoover once said to her, "A mother should go out of the home for education and service. Then she should use this experience to enrich her home."

Summing up her comments to young mothers, Mrs.

*At left above: Lorena Chipman grew up in a stalwart Mormon family. Top, from left, Lorena C. Fletcher, Stephen H. Chipman, Virginia Chipman Murdock, Fern Chipman Eyring. Below, Stephen L. Chipman, father of the family, Leah Chipman Van Wagenen, Elva Chipman Olpin, and mother, Sina Nielsen Chipman.*

*At left below: It was a gala family reunion in New York City on Mother's Day when Mrs. Fletcher gained her crown. Below are Dr. and Mrs. Harvey Fletcher and daughter, Mrs. Phyllis Firmage. The James Fletcher brothers, top, from left, are Robert, Harvey J., James, Stephen, and Paul.*

*At right: Lovely Lorena Chipman is shown here as the bride of student Harvey Fletcher.*



California, said, "Mother insisted that we learn the elements of housekeeping, which knowledge served us well during our bachelor days and made us useful as husbands and fathers. She insisted that her children be competent in music, art, and all the finer things in life."

Lorena Fletcher had high regard for education as a child. She excelled among her classmates and was chosen as an eight-grade graduate to speak before the board of education.

She went on to high school and college, preparing to be a teacher. At graduation time, instead of following her profession as teacher, she accepted a proposal of marriage from handsome and promising young Harvey Fletcher.

They boarded a train for Chicago with fifty other students who "shared the honeymoon." Arriving, they laughed as they saw their faces smudged with the

Fletcher said, "Love is probably the greatest single factor that influences children in the home. The parents must not only tell each child that he or she loves the child, but must show it continually by acts of love.

"Ingredients of love are kindness, patience, generosity, humility, courtesy, unselfishness, good temper, sincerity, and honesty.

"The children should be taught loyalty. From earliest childhood they must understand there are certain things the family does and certain things it does not do. Going contrary to these family traditions is a serious act of disloyalty.

"Each child must be helped to feel that he belongs to the family and plays an important role in it.

"Pray together and play together as a family. . . . Participate in the children's games, picnics, and outings from early childhood through the teenage period."

# THE SALT LAKE TEMPLE STORY



ALBERT L. ZOBELL, JR. AND  
EDWARD O. ANDERSON

● "There is no labor in which the Latter-day Saints feel more deeply interested than the building and completing of temples."

So wrote the First Presidency, President Wilford Woodruff and his Counselors, George Q. Cannon and Joseph F. Smith, soon after the general conference of April 1892. They, the First Presidency, were asking "the Latter-day Saints throughout the world" to set aside Sunday, the first day of May 1892 as a day of special fasting, prayer, and thanksgiving, and that this fast-day fund be given toward the completion of the Salt Lake Temple, which dedication was planned for

the April general conference, 1893.

As it was more than seventy years ago, so it is today:

"There is no labor in which the Latter-day Saints feel more deeply interested than in the building and completing of temples."

The Salt Lake Temple was dedicated April 6, 1893 by President Wilford Woodruff. Truman O. Angell was the architect. Cyrus Dallin designed the figure of the Angel Moroni that was placed on the capstone of the east center tower.

Truman O. Angell was sent to Europe by the First



Presidency of the Church in the days of President Brigham Young to study design and construction of important buildings and obtain information on the inverted-arch type of construction for stone foundations, which type of work was then performed on the River Thames and was also used in the design of the Salt Lake Temple footings.

The need for added facilities and improvements at the Salt Lake Temple was envisioned and recommended by Elder ElRay L. Christiansen, Assistant to the Council of the Twelve, who from 1954 to 1962 had a dual assignment as president of the temple. He and his counselors collaborated with the architects over a period of four years before the final plans were approved by the First Presidency, President David O. McKay and his Counselors, Presidents J. Reuben Clark, Jr., and Henry D. Moyle. The temple alterations were completed during the presidency of Temple Presidents Willard R. Smith (1962-64) and Howard S. McDonald the present president of the temple.

The Salt Lake Temple alterations and additions extending from the year 1958 to the present time (1965) have been extensive. The work was divided into two parts: first, alterations and additions to the temple itself; and second, the addition of a temple sealing-room annex and a chapel and office annex.

Because of increased patronage, all facilities of the temple and the annex were overtaxed. This was especially true in the lack of sufficient lockers, initiatory ordinance rooms, and sealing rooms.

In 1958 Harold W. Burton, church building committee supervising architect, and Arthur Price, architect, started studies of the many problems connected with the proposed changes. These studies culminated in a set of preliminary drawings indicating plan arrangements and the architectural design of the addi-

tions to the temple that were to be in harmony with the architectural style of the temple. Later, Edward O. Anderson, architect, was commissioned to complete the drawings.

Original temple granite from the quarries in Little Cottonwood Canyon was obtained and worked by the Wilford H. Hansen Stone Quarries of Sandy. Four brothers working together made this phase of the work a family affair, even as working on the temple in pioneer times often proved to be the joy of many brothers.

Several months ago we stood at the pulpit of the then partially completed temple chapel. Already it had taken on the grandeur of a cathedral-like atmosphere. The building was bare, except for the walnut paneling on the walls. We were directed to speak in conversational tones, and we were answered from the back of the hall. Every word was understood in that echoless building. It was indeed a never-to-be-forgotten experience as a tour began of the new parts of the Salt Lake Temple.

When the chapel is finished and furnishings are installed, there will be a microphone at the pulpit, and its attendant speakers will be placed throughout the chapel.

The temple annex chapel has two murals painted by Harris T. Weberg of Salt Lake City. The one on the rear (or south) wall portrays the city of Jerusalem at the mortal lifetime of the Savior. The "Ascension of the Resurrected Christ," the mural on the north wall of the chapel, directly behind the rostrum, is the more soul-inspiring. The artist purposely tried to avoid the old traditional concepts in executing the painting. And as one looks at this rendition, there is a feeling of power and vigor intermixed with wonderment and awe.

The huge canvases, sixteen by thirty-four feet for



*The new addition to the Salt Lake Temple is on the north side of that holy edifice. No effort has been spared to make the workmanship comparable to original pioneer temple craftsmanship.*

*As one sees a temple column the eyes follow the granite shaft to the heavens, and one quietly contemplates the reason why the temples were given to this people at this time.*

each mural, were painted in sections in the artist's studio where he worked on them for over two years. The sections of the murals were glued into position in the chapel with an adhesive prepared from varnish and white lead, and the artist, working on scaffolding, blended the sections together.

Elder Weberg also painted some of the murals for the Idaho Falls and the Los Angeles temples. His father F. E. Weberg painted some of the murals for the Salt Lake and Arizona temples.

New office space and record-keeping areas are to be found in the temple annex as well as kitchen and dining facilities. The nation and the world have been traversed to obtain none but the finest building material for the annex, as for the new enlargements in the temple.

In the basement is the building engineer's room where panel after panel control the precision-engineered monsters of equipment designed to stay in the background unnoticed, but whose task is to make the temple and its facilities more enjoyable for those who come there.

Upon occasion warning lights may flash on one of the panels indicating that some of the automatic equipment is not functioning as intended. The engineer can use telephone facilities to listen for unusual and telltale noises as he first attempts to spot the trouble. Other machines connected to an automatic typewriter periodically record their work.

Overhead and in fact everywhere in this underground area which the temple attender rarely sees are massive pipes painted in different colors and hues. At first glance one thinks that the services of an interior decorator were used. That effect is there, but the pipes and conduits are color-coded so that maintenance crews can trace the function of each one.

Automatic equipment not only keeps the tempera-

ture of the rooms constant but also compensates and corrects accordingly as a room fills with persons. An empty room maintained at seventy degrees would be uncomfortable if that same temperature were maintained after the room was filled with people.

The air is washed and freed of pollen and other impurities before it is circulated in the temple. Ingenuity in the latter part of the twentieth century has devised methods whereby water from the new artesian wells on Temple Square can be used to cool the building on many days without the additional help of the air-conditioning units that stand ever ready to function.

A well drilled in the northeast corner of Temple Square is sixteen inches in diameter and 383 feet deep. The one near the northwest corner of Temple Square is twenty-four inches in diameter and 609 feet deep. This is believed to be the largest well in the Salt Lake area. In addition to the two wells on Temple Square, there are two wells drilled near the Relief Society Building across the street to the east. One of these is twenty inches in diameter and 390 feet deep; the other is also twenty inches in diameter but in excess of 700 feet deep.

The water from the two deepest wells, which has a constant temperature of 57 degrees F., will be pumped through the cooling systems and returned underground through the shallower wells. The system is reversible with water taken from the shallower wells and returned to the deep wells.

It is intended to cool the Church Administration Building, the temple and its annex, the Bureau of Information, and the contemplated new church office building by this method.

There are new locker and dressing rooms, shower facilities, and new initiatory ordinance areas.

Marriage in the temple is a sacred, spiritual ex-



perience, whether, as is preferred, it comes at the beginning of life together—for time and eternity—or whether it comes later as a man and his wife and family are sealed for eternity.

For many years it has been desirous to have additional sealing rooms in the Salt Lake Temple, including one large room that could accommodate the recommend-holding friends and family of a bridal couple or the family, friends, and neighbors of a family to be sealed. This new construction, so carefully and lovingly made to the north of the original building, has four new small sealing rooms plus one big sealing room that will comfortably accommodate 150 guests.

The General Authorities can come directly to the temple from their offices by going to the basement of the Church Administration Building and then entering electrically propelled carts in which they speed along brightly tiled underground passageways to their assignments in the temple.

Members may also park their automobiles in the new underground parking facilities on the east side of Main Street and walk through to the temple annex, or the temple facilities may be entered through a new gatehouse recently erected.

These underground passageways now honeycomb the beautifully landscaped Temple Square.

The builders—construction people—of the twentieth century have had their problems in the project. Their problems have yielded to prayer. “Practical prayer” is the phrase often used. No definition of the phrase was asked for. It is taken to mean that the men, dedicated to their trade and realizing the purpose of the building, would go just as far as was humanly possible, then humbly pray, and willingly rise to their feet to go about their work again.

We left Temple Square and that evening visited

with an elderly brother in his eighties.

“Years ago, he said, “it must have been 1892, and I would have been ten, down on the shores of Utah Lake, I was delighted to find a job on an adjoining farm. Finally, after long hours of work my neighbor was satisfied and paid me twenty-five cents.

“I clutched the coin and ran home seeking out my father. ‘Pa, look what I have!’ I called. ‘The next time you go to Provo I can get a new pair of Levis with this money.’

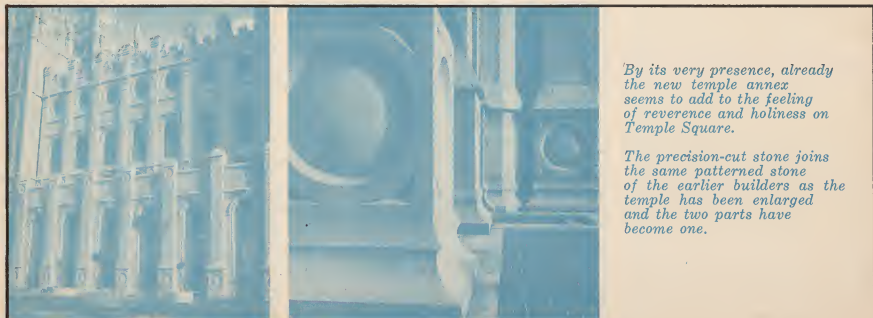
“‘Son,’ my father said, ‘President Wilford Woodruff needs ten cents of this quarter for the Salt Lake Temple. Here, I’ll give you fifteen cents for the coin, and we’ll go together to give the dime to our bishop, who will send it to Salt Lake City.’”

He paused for a full minute and then asked:

“Now what have they been doing to the Salt Lake Temple?”

The brother was assured that the sacred building has been well cared for in this time of change. It is felt that the skills and workmanship and the devotion to the task of the workmen match their counterparts in the original construction of the temple up to a full century and more earlier. It is difficult now for the eye to detect the place where the new construction has begun, and it will be more difficult as the years come and go. Yet, a two-inch space was planned from the beginning, between the old and the new building. That amount of space was left to allow for the many hazards in adding onto an older building. The two parts of the building are standing side by side, essentially two inches apart.

The Salt Lake Temple is one of the most important buildings in the Church today. The new construction now completed delightfully broadens its beauty and heightens its ability of being of greater service spiritually to the membership of the Church.



*By its very presence, already the new temple annex seems to add to the feeling of reverence and holiness on Temple Square.*

*The precision-cut stone joins the same patterned stone of the earlier builders as the temple has been enlarged and the two parts have become one.*



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# HEAVENLY FATHER'S HEALTH LAW



LEAH D. WIDTSOE

*This brief article, which expresses Sister Widtsoe's feelings about the Word of Wisdom, was written and submitted to the Era a few months prior to her passing on June 12, 1965.*

● When the gospel of Jesus Christ was restored to earth by our Father to the Prophet Joseph Smith, he was told that all existing churches were "... near to me with their lips, but their hearts are far from me," and "... all their creeds were an abomination in his sight." (See Joseph Smith 2:19.) Joseph was told definitely to join none of them, that the true gospel was to be restored in these days for the benefit and happiness of all who would accept and live it.

The instructions were not given that in teaching restored truth by members and missionaries, they were to teach nothing contrary to that advocated by the heads of existing churches for fear of rousing their opposition. No such instructions were given or observed by leaders of the gospel in the beginning or to this day.

But, alas, it seems to be different today with the revelation concerning health and temporal welfare, which is, as stated by its first words: *A Word of Wisdom* which was given to all who would obey it and live its teachings, with promise of great rewards.

Indeed, there seems to be a general acceptance of an understanding that "scientists" have discovered new truths regarding man's food and his welfare and their word should supersede the Lord's law if we are to be in line with "modern progress," so called. What is taught by the scientists and accepted by far too many members of the restored Church and people generally must harmonize with that taught by some, and the many chemists and druggists who are devising, continually, more and different chemicals and drugs, all of which only devitalize and impoverish natural food which our Heavenly Father placed on earth for the good of his earth children.

It is clearly stated in the introduction of the revelation that it is "... showing forth the order and will of God in the temporal salvation of all saints in the last days." (D&C 89:2.) Yet, the very suggestion that the US and other countries could have long lives of health and joy as do the Hunzakuts of northern India, if they would adopt their methods of production and eating, would bring protests long and loud. "It couldn't be done! Our country is too large and complicated for any such change," etc., would be exclaimed from all quarters.

But surely a country whose people have brains enough and cash enough to spend over a possible thirty billion dollars to put one man on the moon has cash and brains enough to devise ways and methods of keeping the people on their own world in health and vigor for long lives of accomplishment and welfare! Why should not the greatest concern of people today be to make our own planet a land of peace, righteousness, health, and joy that was intended by our Father in the beginning?

How long will it take us to realize that the word of the Lord is far more authoritative than that of the greatest man or men on earth, no matter what may be their scientific training and experience? Speed the day when this great truth may be accepted!

Truly, there is a great lesson for all members of the Church of Jesus Christ and for all people everywhere to learn from the life and food habits and farming practices of these people in far-off India.

Is it not true that health is one of our Heavenly Father's choicest blessings? Our Word of Wisdom is an inspired code of health given to us by our Father in heaven for our physical, mental, moral, and spiritual health. Its results, when lived, have been proved by these people in the land of the Hunzas. Is it not the duty of our people to whom this health law was given over a century ago to live it and teach it to the world?

The restored gospel is growing and spreading throughout the world as our Father has promised. Our teaching of moral and spiritual health is needed and being accepted by people in many lands. But why don't we teach as vigorously the ways to gain physical and mental health, which are among the world's greatest needs today—since they are basic for success, progress, and righteousness?

Our inspired Word of Wisdom should be our guide, and, if lived, it will be our blessing.

## A TRIBUTE

BY MARBA C. JOSEPHSON  
ASSOCIATE MANAGING EDITOR

*The beloved "Aunt Leah" of my childhood became the revered Leah D. Widsøe of my adult life, wife of an Apostle of the Church, Dr. John A. Widsøe. A talented writer and a respected member of her com-*

*munity and Church, she was chosen to the Hall of Fame by the Salt Lake Council of Women.*

*Her training paralleled that of her husband, John A. Widsøe, president of two Utah universities: the University of Utah and Utah State University. Sister Widsøe began her education under the capable leadership of Camilla Cobb, sister-in-law of the famed educator, Karl G. Maeser, who like him was trained in education in Germany.*

*Sister Widsøe followed through the grade school and took university classes under Dr. John R. Park. From the University of Utah she obtained her normal diploma and then continued her university classes at Brigham Young University, from which institution she earned her degree.*

*She also had taken work in home economics from the Pratt Institute, New York, at that time the foremost school in the United States in this new field of study. It was from this experience that she was called to establish the home economics department at BYU, which she chaired until her marriage to John A. Widsøe. Following her marriage she accompanied her husband to Europe where he studied for his PhD in biochemistry. Later they served the USU, where Dr. Widsøe was first director of the experiment station and later president of the institution for nine years. Then they were at BYU for two years where Dr. Widsøe established the department of agriculture and Sister Widsøe was matron or dean of women. From this institution they went to the U of U, where Dr. Widsøe was president for five years.*

*Sister Widsøe loved children, and it was a source of sorrow to her that while she bore many children, only two of whom survived her, Anne Wallace and Eudora (Mrs. G. Homer) Durham.*

*Sister Widsøe made an impact on the community and the Church. She wrote manuals for early classes in YWMLA; she wrote with her mother Susa Young Gates, daughter of President Brigham Young, a biography of the Lion of the Lord; and she wrote countless articles for the various church magazines. She was truly one of God's noblewomen. To her bereaved family and friends The Improvement Era extends sympathy and still with them miss her refreshing wit, candor, and ability.*

# These I Will Make

DR. ALMA P. BURTON

ASSISTANT ADMINISTRATOR OF SEMINARIES AND INSTITUTES OF RELIGION

C an one who has been foreordained to a certain position or who has been chosen to do a given work fail to accomplish a designated task? Does God's foreknowledge determine exaltation for one and damnation for another? Will any son or daughter of God be assured of his or her exaltation except by striving for this blessing and keeping the commandments of God? Have all those who were foreordained successfully completed their prescribed work in mortality? These and many other questions might be raised regarding the principles of foreordination and foreknowledge. Dr. James E. Talmage has written on this subject:

"God's foreknowledge concerning the natures and capacities of His children enables Him to see the end of their earthly career even from the first: 'Known unto God are all his works from the beginning of the world.' (Acts 15:18.) Many people have been led to regard this foreknowledge of God as a predestination whereby souls are designated for glory or condemnation even before their birth in the flesh, and irrespective of individual merit or demerit. This heretical doctrine seeks to rob Deity of mercy, justice, and love; it would make God appear capricious and selfish, directing and creating all things solely for His own glory, caring not for the suffering of His victims. How dreadful, how inconsistent is such an idea of God! It leads to the absurd conclusion that the mere knowledge of coming events must act as a determining influence in bringing about these occurrences. God's knowledge of spiritual and of human nature enables Him to conclude with certainty as to the actions of any of His children under given conditions; yet that knowledge is not of compelling force upon the creature." (James E. Talmage, *Articles of Faith*, p. 191.)

F oreordination does not imply compulsion. Nor does foreknowledge determine that something *must* be. The fact that God knows the end from the beginning does not require that each person is compelled to do each and every act that has taken or will take place since the beginning. The contention in the council in heaven when Lucifer was cast out was over the fact that man would have

his right of choice and that he would not be compelled to be saved. Foreordination does imply, however, that the purposes of God will be fulfilled and that the decisions made by the Lord will all be carried out regardless of the lack of performance of individual men who have been foreordained to a particular position or responsibility. The Lord revealed to the Prophet Joseph Smith at the time of the loss of 116 pages of the Book of Mormon manuscript the following truth regarding the fulfilment of his purposes even though certain men should not live up to their privileges:

"The works, and the designs, and the purposes of God cannot be frustrated, neither can they come to naught.

"For God doth not walk in crooked paths, neither doth he turn to the right hand nor to the left, neither doth he vary from that which he hath said, therefore his paths are straight, and his course is one eternal round.

"Remember, remember that it is not the work of God that is frustrated, but the work of men;

"For although a man may have many revelations, and have power to do many mighty works, yet if he boasts in his own strength, and sets at naught the counsels of God, and follows after the dictates of his own will and carnal desires, he must fall and incur the vengeance of a just God upon him." (D&C 3:1-4.)

THE Lord observed our conduct over a long period of time as his spirit children. On the basis of this observation he was able to determine who would become his prospective leaders among men on earth. He said regarding Jeremiah that he knew him before his birth into mortality and that he was foreordained to become a prophet among the nations. Others have likewise been designated as leaders to come forth in mortality. Abraham recorded:

"Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones;

"And God saw these souls that they were good, and he stood in the midst of them, and he said:



# My Rulers

teaching

CONDUCTED BY THE  
CHURCH SCHOOL SYSTEM

BY WILLIAM E. BERRETT  
ADMINISTRATOR OF SEMINARS  
AND INSTITUTES OF RELIGION

These I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born." (Abr. 3:22-23.)

From this record we learn that many were foreordained to be leaders prior to being born to this earth. Joseph Smith taught that "every man who has a calling to minister to the inhabitants of the world was ordained to that very purpose in the grand council of heaven before this world was. I suppose that I was ordained to this very office in that grand council." (DHC 6, 364.)

There is no doubt that Joseph Smith was fore-ordained to become the Prophet of the Dispensation of the Fulness of Times. This fact was recorded on the Book of Mormon plates hundreds of years before his birth into mortality. It was so specifically designated that even the name of his father was given and the fact that his name would be the same as his father's. (See 2 Nephi 3.)

Joseph who was sold into Egypt obtained a promise from the Lord that a chosen seer (Joseph Smith) would be raised up by the Lord, and he would be esteemed highly among those of the house of Israel. He further proclaimed that the writings he would bring forth (Book of Mormon, Doctrine and Covenants, the Pearl of Great Price, and the work of correcting the Bible) would be used for the "confounding of false doctrines and laying down of contentions, and establishing peace," for the house of Israel. (*Ibid.*, 3:12.)

In the third section of the Doctrine and Covenants, the Lord said to the Prophet, "Behold, thou art Joseph, and thou wast chosen to do the work of the Lord, but because of transgression, if thou art not aware thou wilt fall." (D&C 3:9.) As stated above, there can be no question about the fact that Joseph Smith was foreordained to do the work of the Lord. Yet he had to watch lest he should fall. At the time that this revelation was given the Prophet Joseph Smith, he had allowed himself to be persuaded by Martin Harris to do certain things which had brought about the loss of the manuscript of the first work of trans-

lation of the gold plates. The Lord chastised the young Prophet for his error in being unduly influenced by a man and said:

Behold, you have been entrusted with these things, but how strict were your commandments; and remember also the promises which were made to you, if you did not transgress them.

"And behold, how oft you have transgressed the commandments and the laws of God, and have gone on in the persuasions of men.

"For, behold, you should not have feared man more than God. Although men set at naught the counsels of God, and despise his words—

"Yet you should have been faithful; and he would have extended his arm and supported you against all the fiery darts of the adversary; and he would have been with you in every time of trouble." (*Ibid.*, 3:5-8.)

Then the Lord made known to the Prophet that although he had been called to do this work, he could not transgress the commandments and directions of God without being in danger of losing his great calling and designation as the one through whom the Lord would fulfil his purposes here on earth. The Lord said to the Prophet:

"... but because of transgression, if thou art not aware thou wilt fall.

"But remember, God is merciful; therefore, repent of that which thou hast done which is contrary to the commandment which I gave you, and thou art still chosen, and art again called to the work;

"Except thou do this, thou shalt be delivered up and become as other men, and have no more gift." (*Ibid.*, 3:9-11.)

This revelation from the Lord in no way interferes with the fact that Joseph Smith was foreordained in the spirit world to do a great work among men. But it does definitely show that the young Prophet could not disregard the commandments and admonitions of the Lord with impunity.

Again, at a later time, the Lord reminded the Prophet that he must be faithful if he were to continue as the instrument in (*Continued on page 706*)







# Were One So Tall

BY LEON L. PETERSON

● The rain had started in the mountains and, driven by a southerly wind, had marched down over the foothills into the plateau country. Long before the thunder could be heard, the lightning could be seen flashing. All afternoon the two men and the boy had worked without rest in the hay field, tortured by the sweltering air.

Bishop Edgar Leverton staggered as he sought to balance the huge cock of hay over his head on the tines of the long-handled fork. Leaning into the wind, he hurried after the slowly moving wagon, grunting slightly as he set the fork of hay on the corner load. He squared his shoulders as he looked at it, towering up straight on the sides and square on the corners. No one in the valley hauled better-looking hay to their barns. He walked around it raking as he went. Squinting, he carefully eyed the work of his nineteen-year-old son, Wilbur. Then assured that both sides grew evenly, he approached the next cock. On top of the load a still younger son, Heber, drove the horses and tramped the hay.



Bishop Leverton paused and looked up into the threatening storm. The lightning was striking in the valley now, and the clap of thunder was practically simultaneous with the strike. A sprinkle of rain splattered in the bishop's bearded face as the wind lifted and partially turned over the last fork of hay he had set on the load. Another drop and then another hit his sweat-soaked shirt. Muttering under his breath, he grimly hurried after the wagon.

It was not really the possibility of wet, ruined hay that bothered him, serious as that would be. Rather it was the dirt dam the settlers had built three different times, an expenditure of muscle, means, and spirit so great that Bishop Leverton had marveled at the sacrifice of the lean and sometimes hungry people. Twice the dam had disappeared in the onslaught of flash floods. Its position in a narrow neck of the canyon through which Willow Creek ran was strategic. At this point, two miles above the settlement of Beufort, the water could be raised high enough to draw it off into a main ditch. But this position was very vulnerable as well, as history had shown, and there was no alternative. The final success of the community had been, and continued to be, dependent on the success of the dam, for the silt-laden water carried the catalyst necessary to bring life to the sun- and wind-parched land.

The bishop and his sons worked at a backbreaking pace, while the sweat and dust combined in a band of burning itch beneath collars and cuffs. A bolt of lightning and a clap of thunder burst about them. The small cottonwood tree at the end of the lane lit up in a blinding flash and seemed to burn as the bolt ran its length, leaving a startling white streak on the less white bark. And the sky fractured, emptying its contents in deep sluicy sheets of water.

Bishop Leverton and Wilbur unhooked the horses from the wagon, urging them with an unnecessary cry and snap of the reins into a fast trot to the shed. Once there, the men stood in the doorway, hearing the large drops beat a maniacal crescendo on the roof, seeing the hurtling rain turn into muddy ricocheting splashes, and feeling the primitive helplessness of man in the face of such unusual ferocity.

The first swollen burst of the storm slackened. Wilbur, who had been silently kicking the post which supported one corner of the shed, turned to his father and said, "We got most of it, Dad. We're lucky we got as much as we did."

"Hang the hay, Wilbur. It's the dam that worries me. If it goes, who'll rebuild it? I can't."

"Even if the hay that is down is ruined, the third cutting will more than fill the barn."

"I couldn't face the ward members and ask them to

build again." Bishop Leverton looked at the wall, muttering to himself. "Too many years, too many."

The steady drum of the rain coaxed and lulled each into an uneasy silence. Already the water had turned the streets into small rivers, and the bottom fifth of the bishop's lot had become part of the channel. From the door they watched a large wooden box float by. Gradually the rain turned to a drizzle and finally stopped except for a few gusty drops falling intermittently.

As he stepped from the shed into the corral, Bishop Leverton ran his horny hand over his face and thought that it would not be many hours until dark. Looking toward the west for a cloud-buried sun, he said, "Wilbur, hook the horses up. We better go and have a look at the dam. I'll go tell your mother. . . . I guess you better plan on going with us too, Heber."

As Bishop Leverton drove the trotting horses down the road, the ruts made by an earlier wagon were readily visible in the mud. On the flat approach to the dam site they could see the wagon, and as they drew nearer they recognized the horses as belonging to Brother Lawrence Manahand. But only after they drove up to the lip of the canyon and could look down on the dam itself were they able to see Brother Manahand and Brother Radford Martin intently watching the water. Bishop Leverton handed the reins to Wilbur and jumped off the wagon before it had come to a complete halt. The jar jolted him, and he realized that he was getting too old for jumping off moving wagons. While he hurried down the gentle slope to where the two men stood, Wilbur tied the reins up short to the wagon wheel. He and Heber then followed, stopping a few feet short of their father and the other men.

"How long have you been here, Brother?" Bishop Leverton asked as he shook hands with Lawrence Manahand.

"Oh, not more than ten minutes, I'd reckon."

"Has the water level changed?"

"Yeah, I reckon it's raised six to eight inches while we've been standing here."

"Is the spillway open? How about the gate on the irrigation ditch?"

"Yeah, nobody ever closes them this time of year, do they?"

"No, I guess they don't." The bishop was dodging the obvious. "Funny that the level would rise eight inches in such a short time if everything is open."

"I don't reckon it's so funny, Bishop. Just natural. Don't you remember the last one?"

"Of course I do," Bishop Leverton snapped. "I was here."

"Well?"

"What can we do?" The question was directed to no one in particular. "Just wait and pray?"

"Dad, we could try to build it higher," Wilbur said.

Bishop Leverton absently stared at his son while the red, swirling water eddied and foamed as it struck the dam. Ordinarily Willow Creek, a tributary of the Little Colorado, was not a big body of water. Yet it was capable of carrying great quantities in its channel which had been etched in hard rock during the course of many centuries, creating canyon walls that soared eighty and ninety feet.

The water lapped nearer the top of the dam. It was obvious to Bishop Leverton that it would soon start spilling over. When this occurred, he knew only a miracle could save the structure. Galvanized he watched the turbulent water consume the remaining inches. He thought he must do something. He could not stand submissively by while another dam washed down into the Colorado. Musingly he muttered, "Maybe, just maybe!" Then, coming to a decision, he continued, "Go to the granary, Son, and get all the sacks and shovels we have. We'll build the dam higher! . . . Wait! Heber, you go with him and get all the help you can. Tell them to bring their shovels and their gunnysacks. Hurry, sons!"

The shadows closed in around the three men. And in the dim, failing light Bishop Leverton stood despairing as the first trickle of water wiggled its way, snakelike, onto the top of the dam. He remembered

the last visit of the brethren from Salt Lake City. It was the fall conference of 1889, following almost immediately after the dam had washed out the second time. The sounds and events of the conference were so clear. There were memories still painful to recall, for he had been called to task—memories that he had been prone to relive too often. Elder Dalton's voice throbbed in his mind as strong and demanding of respect as it had been better than three years ago.

"You are forgetting, Bishop, that one of your duties is to see that the dam is rebuilt. You have a temporal responsibility to these people as well as a spiritual one, you know."

"Yes, yes, I'm aware of this, but I'm getting old. A younger man, a man with the strength and enthusiasm of youth, could do it much better. The older I get the more I long for my home and friends in Cache Valley. I still have land and a house there."

"Bishop Leverton," Elder Dalton's voice edged crossly, "I shouldn't have to remind you that the Lord didn't call a younger man, should I? You were called! Called here to make this land blossom. That means rebuilding the dam. One other thing, Bishop, I suggest you forget Cache Valley. Beaufort is your home."

"You're right, of course, Elder Dalton. The dam will be rebuilt. But don't ask me to forget my home. I couldn't really. It would break my heart. It's the only home I've ever known, and I have children buried there. Someday I'll go back." (Continued on page 724)

## NAUVOO

BY MARILYN MC MEEN MILLER

*There is quiet in the green marshes; insects hum  
Above the brown wooden docks, rotting poles  
Where seaweed grows and water skimmers run;  
The grass grows tall—blue gristle holds  
The webs of spiders brushing in the sun.  
The houses watch the silent scene with eyes  
Cut, bleak from thick adobe bricks, still numb  
From fires, and shouts, and women's cries.*

*The streets have died. Somewhere an echo rings:  
Above a grave a footstep falls. Or from a room  
A light repeats the flickering soul of things  
As once they were. The city is a tomb.*

*Now all the soul is gone, the shades are drawn;  
And hushed, it weeps its death before the dawn.*





Via Dolorosa, Jerusalem.

The Protestant cemetery on Mount Zion showing the scarp of the Jebusite fortress and the Valley of Hinnon.



# SINCE CUMORAH

## NEW VOICES FROM THE DUST

BY HUGH NIBLEY, PH.D.

PROFESSOR OF HISTORY AND RELIGION, BRIGHAM YOUNG UNIVERSITY

### *The Testament of Lehi / Part I, continued*

● *Desert imagery.* We have just mentioned Lehi's "desert vision." The desert imagery of Nephi's writings has been studied against the real desert background before now, but it has never been compared with the rich desert imagery in the apocryphal writings, both Jewish and Christian—which is not surprising, since *Lehi in the Desert* appeared before the Dead Sea Scrolls had been published. Take Nephi's supplication:

"O Lord, wilt thou . . . that I may walk in the path of the low valley, that I may be strict in the plain road!

"O Lord, wilt thou encircle me around in the robe of thy righteousness! O Lord, wilt thou make a way for mine escape before mine enemies! Wilt thou make my path straight before me! Wilt thou not place a stumbling block in my way

—but that thou wouldst clear my way before me, and hedge not up my way, but the ways of mine enemy." (2 Nephi 4:32-33.)

It is all straight desert lore—the low valley, the plain road, the flight from relentless enemies, the great sheikh placing the fringe of his robe (*kuffeh*) around the shoulder of the kneeling suppliant as a sign of his protection, the open passage, and the stumbling blocks—but it is also authentic apocryphal imagery. So *Ben Sirach*: "His paths are plain for the blameless; even so they present stumbling-blocks to the offender."<sup>33</sup> Sirach sees in the dangerous journey through the desert the most compelling image of man's dependence on God, as Nephi does.<sup>34</sup>

The latter describes those who fall away as being led "away into broad roads, that they perish and

are lost."<sup>35</sup> In our culture the broadest roads are the safest, but it was not so in the desert. In the popular Egyptian literature of Lehi's day "it became a very common teaching," according to H. Grawow, "that a man should never depart from the right path . . . but be righteous, not associate his heart with the wicked or walk upon the path of unrighteousness."<sup>36</sup> Recently Couroyer has shown that there was actually a close connection between this Egyptian concept and the "way of life" teachings in Israel, the two stemming from a common literary tradition.<sup>37</sup> "We went astray from the way of truth," says the *Wisdom of Solomon*, ". . . and we journeyed through trackless deserts, but the way of the Lord we knew not."<sup>38</sup> This is exactly the lesson of the Liahona:

"Therefore, they tarried in the wilderness, or did not travel a direct course . . . because of their transgressions." (Alma 37:42.)





*The Haram Es-Sherif with  
the golden gate is shown from the  
Garden of Gethsemane.*

Lehi, in “a dark and dreary wilderness” (1 Nephi 8:4), found a wonderful tree (v. 10), and near it “a river of water” (v. 13) at the source of which he saw the righteous members of his family standing as they considered where to go from there (v. 14); he called them to join him at the tree (v. 15), and also called Laman and Lemuel to join the rest of them, but these refused. (Vs. 17-18.) While some got to the tree by taking hold of an iron rod, “Many were drowned in the depths of the fountain; and many were lost from his view, wandering in strange roads.” (V. 32.) The obedient members of the family found both the waters and the tree of life. The tree and the water are often mentioned together, for the simple reason that in the desert the two necessarily occur together. (Cf. the First Psalm of David.)

Lehi’s appeal to his sons must have sounded like that of the *Odes of Solomon*: “Come and take water

from the living fountain of the Lord. . . . Come and drink and rest by the fountain of the Lord!”<sup>39</sup> “. . . he that refuses the water shall not live!” says the *Zadokite Fragment*.<sup>40</sup> “I saw the fountain of righteousness,” says *I Enoch*, telling of his vision, “and around it were many springs of wisdom, and all the thirsty drank from them and were filled. . . . But woe unto ye who . . . have forsaken the fountain of life!”<sup>41</sup> The *Thanksgiving Hymns* of the Dead Sea Scrolls often refer to the knowledge of God as a fountain and declare that only the humble of broken heart and contrite spirit partake of it.<sup>42</sup> This theme is strongly emphasized in Lehi’s story, where those who partake of the fruit are mocked for their humility. (1 Nephi 8:25-28.)

*Filthy water.* In the tree-and-river image the emphasis is sometimes on the fruit, sometimes on the water. Nephi gives a special interpretation to the latter when he

says that his father failed to notice that the water of the river was filthy, and that it represented “the depths of hell.” (*Ibid.*, 15:26ff, 12:16.)

“This was a typical desert sayl,” we wrote some years ago, “a raging torrent of liquid filth that sweeps whole camps to destruction.”<sup>43</sup> The same queer and unpleasant imagery meets us in the *Odes of Solomon*: “Great rivers are the power of the Lord, and they carry headlong those who despise him: and entangle their paths; and they sweep away their fords, and catch their bodies and destroy their lives.”<sup>44</sup> The foolish ones who refuse counsel are swept away in the wreckage of the flood.

The *Thanksgiving Hymns* use the same flood image in a different but related sense—the vanity of the world is the torrent; “the way of the princes of this world” is such a confused rush of water that brings only ruin and is soon dried up.<sup>45</sup>

The early Christian *Acts of Thomas* contrasts the pure perennial water with the filthy seasonal flood: God's fountain being "never filthy, and the stream thereof never faileth," it is "the sweet spring that never ceaseth, the clear fountain that is never polluted."<sup>40</sup>

In the *Thanksgiving Hymns* the soul that refuses to drink of "the Wellspring of Life, even though it was yielding [life or water] everlasting" becomes "as . . . rivers in flood, for they poured forth their mire upon me."<sup>41</sup> Again the filthy water. The *Zadokite Fragment* speaks of the false teachers of Israel as drenching the people with "waters of falsehood," the evil counterpart of the waters of life:

"... there arose the 'man of scoffing,' who dripped [or preached] to Israel 'waters of falsehood' and 'caused them to go astray in a wilderness without way' by 'causing eternal pride [or: pride of the world] to become low' by turning aside from the pathways of righteousness. . . ."<sup>42</sup>

It is not only the images but the combination of images that are arresting here. Let us recall that Nephi saw that "many were drowned in the depths of the fountain [of filthy water]; and many were lost from his view, wandering in strange roads." (1 Nephi 8:32.) This wandering, he explains, was the direct result of "the attitude of mocking" (v. 27) of the people in the fine house that represented "the pride of the world." (*Ibid.*, 11:36.)

Scoffing, filthy waters, the pride of the world, and straying in the wilderness are a strange combination, but the coincidence is explained by Rabin's translation, which we are giving here; in it, almost every phrase is put in quotation marks, because almost every phrase is actually a quotation from the Bible or (usually) some old apocryphal work.

The writer of the *Thanksgiving Hymns*, that is, though a genuine poet and inspired preacher in his own right, draws the whole of his material from very ancient Jewish sources, many of them long since vanished. In describing a clever false prophet of his own day, the author here uses the language of earlier scripture throughout.

This peculiar practice of the Dead Sea Scrolls, of which the *Habakkuk Commentary* has become a classic example, is highly characteristic of the Book of Mormon, where Nephi "did liken all scripture unto us, that it might be for our profit and learning." (*Ibid.*, 19:23. Italics added.) Nephi's imagery meets us again in *Baruch*: "Thou hast forsaken the fountain of wisdom and wandered away from the way of God,"<sup>43</sup> and in a striking passage of the *Talmud*, where Rabbi Isaac says, "I will give you

#### GENEALOGY

BY ADAM LEMPKIE

For so long  
I let their feathered whisperings  
Pass me by.  
"Let the dead past be," I said;  
"Their mumblings point to nothing-  
ness."  
One day the petalled fragrance  
Of their voices enveloped me;  
I cupped my ear to listen.  
I listened.  
Until their time-coated words  
Surrounded me.  
Then I learned the joy  
Of eavesdropping on the echoes  
Of the past.

a likeness: Once there was one wandering hungry, weary and thirsty, in the desert, and he came to a tree with beautiful fruit and shade beside a stream of water, etc."<sup>40</sup>

The newly found *Apocalypse of Elijah* tells how the righteous are led to the place where "they may

eat of the Tree of Life and wear a white garment . . . and they will never thirst."<sup>41</sup> In these instances the tree and the water go together. The two things so wonderful as to defy imagination, according to the *Acts of Thomas*, are "the incorruptible food of the tree of life and the drink of the water of life."<sup>42</sup>

An odd aspect of the tree in the Book of Mormon is the perfect whiteness of it (the whitest of trees, 1 Nephi 11:8) and of its fruit. (*Ibid.*, 8:10f.) Whiteness is not an appetizing quality in trees or fruit, and so it is impressive to learn from the *Creation Apocryphon* that though the tree of life looks like a cypress, its fruit is perfectly white.<sup>43</sup>

Sometimes imagery seems to get remarkably jumbled up in the Book of Mormon, as in Helaman 3:29f:

"... whosoever will may lay hold upon the word of God, . . . which shall divide asunder all the cunning and the snares and the wiles of the devil, and lead the man of Christ in a straight and narrow course across that everlasting gulf. . . .

"And land their souls . . . at the right hand of God in the kingdom of heaven, to sit down with Abraham, and Isaac, and with Jacob . . . to go no more out." (Italics added.)

Here in a single sentence we have the image of the rod or staff ("lay hold"), the sword, the nets, the path, the yawning gulf, the ship, the throne, and the kingdom. To us this may appear rather tasteless and overdone, but it is typical. Take this from an important Mandaeen writing attributed to John:

"Come, come to me! I am the shepherd, whose ship soon comes. . . . Who does not hearken to my call shall sink. . . . I am the fisherman . . . come, I will rescue you from the filthy birds. I will rescue my friends and bring them into my ship. I will clothe them in garments of glory and with precious



*The remains of a religious community in the desert 40 miles east of Qumran. Only early Moslem and Byzantine buildings have been excavated.*

light. . . ."<sup>54</sup>

Incidentally, Helaman's "lay hold upon the word of God," while reminding us of the iron rod, is also authentic usage. Mormon wants us to "lay hold upon the gospel . . ." (Mormon 7:8), and five times Moroni speaks of laying hold on every good thing.<sup>55</sup> The *Zadokite Document* deplors Israel's refusal to "grasp instruction," as Rabin translates it, noting that the expression is found in other early Jewish Apocrypha;<sup>56</sup> and urges the people to "take hold of the way of God," another expression found in other Apocrypha.<sup>57</sup>

*The forgotten prophets.* The Book of Mormon refers repeatedly to a line of prophets that nobody ever heard of in Jewish or Christian circles—such men as Zenos, Zenock, and Neum. These were not Nephite prophets but were "prophets of old" in Palestine. (Alma 33:3.) We are favored with brief

biographical notes on some of them, from which we can see what kind of men they were and what they did; and we are given extensive extracts of their teachings, so we know what religious tradition they are supposed to represent. What all of them had in common was a clear emphasis in preaching the coming of the Messiah, by which they incurred the wrath of certain factions among the Jews and were often obliged to flee to the desert with their followers to carry on what they considered to be a purer and more honest version of the religion of Moses and the prophets.

Lehi is expressly included in this line of Messianic prophets:

" . . . there have been many prophets that have testified these things; yea, behold, the prophet Zenos did testify boldly; . . .

" . . . also Zenock, and also Ezias, and also Isaiah, and Jeremiah, . . .

"Our father Lehi was driven out of Jerusalem because he testified of these things. . . ." (Helaman 8:19-20, 22.)

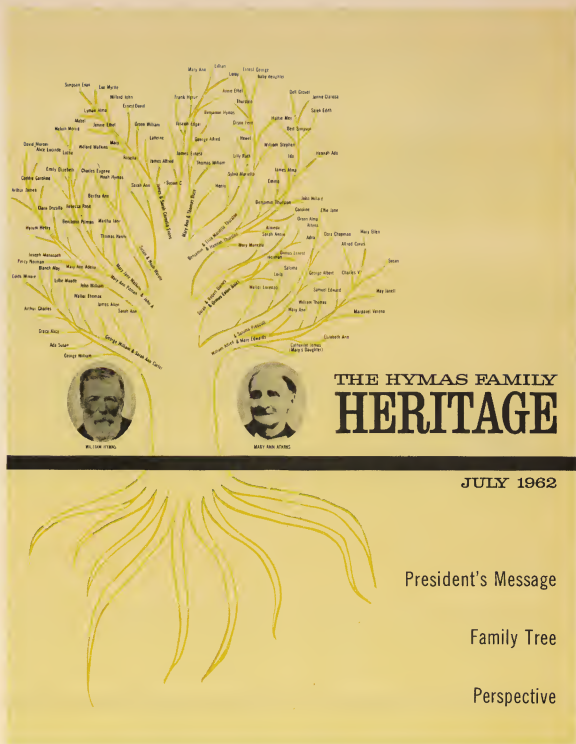
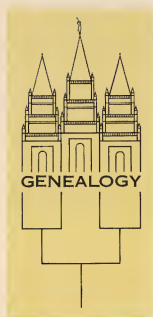
Lehi, loaded with "seeds of fruit of every kind" (see 1 Nephi 8:1), was hoping to found his own religious community following the pattern of Jonadab ben Rechab and others who had gone out before him.<sup>58</sup>

Today, of course, all this puts one at once in mind of the Qumran community and other such settlements of pious Jewish sectaries.

An essential part of the picture is the machinations of false prophets of a special breed who play a conspicuous role both in the Book of Mormon and in the newly found Apocrypha. Those false teachers, for example, who drenched the Jews with the filthy water of false doctrines are depicted as clever intellectuals and skilful rhetoricians

*(Continued on page 702)*





# Why Family Organizations?

**QUESTION:** Just why is the formation and continuance of a family organization considered so important as a church activity?

**ANSWER:** In these days when especial stress is being placed by the presiding Authorities of the Church on the importance of the family, it is well to bear in mind certain essential facts in our gospel doctrine. The Latter-day Saint family faithful to its lofty standards is destined to endure eternally. Said President Joseph F. Smith:

"Who are there besides the Latter-day Saints who contemplate the thought that beyond the grave we will continue in the family organization? the father, the mother, the children recognizing each other in the relations which they owe to each other and in which they stand to each other? this family organization being a unit in the great and perfect organization of God's work, and all destined to continue throughout time and eternity." (*Gospel Doctrine*, p. 227.)

Those endearing ties of affection, the outgrowth of loving association and devoted service, are meant to

be everlasting and to find their full fruition in a happier hereafter. That abiding tenderness we feel for father and mother, wife or husband, and children is not intended to die with death but rather to achieve its most exalted status through death. Only in the family can the resurrected soul reach its highest achievement. The unit of perfect exaltation is the family.

This perfect exaltation or eternal life is not attainable even by isolated family groups unconnected with the families of their descendants or with the families of their forefathers. Since parents are themselves children in the families of their own fathers and mothers, it follows that there must be a linking of family units in a veritable "chain of families" from the latest generation back to the beginning. "For we without them cannot be made perfect; neither can they without us be made perfect." (D&C 128:18.)

The love engendered in the family circle extends out to include the children's children, and their children's children, and on unendingly. Such ties are mightier than death and will reach out in ever-widening circles to an endless posterity.

This truth was well understood by the early leaders of the Church. In a patriarchal blessing given by Patriarch Hyrum Smith at Nauvoo, he stressed this continuance of blessings from parents to children, predicting that "the blessings of the priesthood with its gifts and graces shall be sealed upon your head and upon your children after you from generation to generation." (*Patriarchal Blessings*, book 2, p. 224.)

It may readily be demonstrated how rapidly the posterity of one couple may increase over a period of several centuries. If the average number of children in the families of the Church is about four, let us suppose that a couple has four children who grow to maturity and that each of these, on the average, has four children. If this rate of increase should continue in each generation for three generations or one hundred years, there would be 64 great-grandchildren; in two hundred years, 4,096 descendants; in the ninth generation, 262,304; in the twelfth, 16,787,456; and in the fifteenth, roughly five hundred years hence, 1,074,361,184 descendants, fully a third as many people as there are now in the whole world!

Some families multiply much more rapidly than this; others die out and become extinct. But it is a fact to be reckoned with that a progenitor who came to American shores nine or ten generations ago, in 1630-1640, may have today a tremendously numerous posterity, including families in all parts of this land and abroad.

A family, in the larger sense, consists not only of

the father, mother, and children, but of all the descendants also. Those intermarrying with descendants also become members of the family. New members are continually entering the family by either birth or marriage. When the marriage of the parents is for eternity and the children are born in the covenant, this family organization will be of everlasting duration for all those who prove faithful.

In a family the father presides, and the family is named with his name. While he lives no further organization is needed. In case of his absence or death, the mother is the presiding officer. Where both parents are dead, it becomes necessary for the children and other descendants (including those who have married into the family) to choose a president and other officers to act in lieu of the natural president—the father—who is dead.

Such a group, known as a family organization, is organized with a specific purpose: to carry on the work which the parents were responsible for doing while alive. Thus the formal family organization is simply acting in the stead of the common parents of the group; and the officers chosen should regard themselves always as the representatives or delegates of the departed father and mother of them all.

Any descendant may take the initiative in inviting other members to unite in forming a family association. Whoever does this should first draw up as complete a list as possible of all living descendants and of their present addresses. This may be a task of great proportions; yet no one should be neglected and not receive an invitation to this first meeting. As an additional safeguard against this, ample notices should be published in newspapers serving the area where the descendants reside, inviting the members to attend.

When the group has assembled in response to the call, the one who called the meeting should act as temporary chairman and explain the desirability of a regular family organization and its proper objectives. Those present should be given an opportunity to express their views and approve the plan. If that endorsement is given, the nomination and election of officers is the next order of business. Later a constitution and bylaws should be adopted so that all may be done in order.

Through family reunions and outings, family members become more intimately acquainted, and this should lead to a greater love and more sympathetic appreciation for one another. Family research and temple work can be organized so as to unite the efforts of all and avoid needless duplication. Learning of the lives of forefathers should stimulate families to live worthily.

## Since Cumorah

(Continued from page 699)

—it is surprising how often their “flattering words” are blamed for the straying of Israel.<sup>60</sup> In the *Zadokite Fragment* they are charged with having “removed the mark which the forefathers had set up in their inheritance,”<sup>60</sup> and there is a solemn warning to “all those of the members of the covenant who have broken out of the boundary of the Law,” or stepped beyond the designated mark.<sup>61</sup>

The early Christian *Gospel of Truth* says Israel turns to error when they look for that which is beyond the mark.<sup>62</sup> How well Jacob puts it in the Book of Mormon when he tells how the clever Jews “despised the words of plainness, and killed the prophets, and sought for things that they could not understand. Wherefore, because of their blindness, which blindness came by looking beyond the mark, they must needs fall. . . .” (Jacob 4:14.)

One of the most interesting features of the Book of Mormon is the inclusion in it of long speeches by false prophets. These men are skilled Sophists who use all the stock arguments against the gospel with practised skill and great success. It is hard for a philosopher today to find anything to add to the arguments of Sherem, Korihor, Zeezrom, or Nehor.

But are not such arguments typical of a later age, that of the schoolmen in the days when Greek thought had pervaded the East? Indeed they are, but their history goes clear back to the beginning. The split between rationalists and believers, which runs right through the Book of Mormon from the first page to the last, is what Good-enough calls the perennial conflict in Judaism between the “horizontal” and the “vertical” types of religion, that is, between the comfortable and conventional religion of forms and observances as opposed to a

religion of revelations, dreams, visions, and constant awareness of the reality of the other world and the poverty of this one.<sup>63</sup>

We have called this the conflict between the “sophic” and the “mantic,” and it goes back to the earliest records of Greece and the Levant;<sup>64</sup> but it was brought to its sharpest focus in the period just after 600 BC, which scholars have called the “Axial Period” because it has set the stage for man’s intellectual history ever since.

The conflict between these two views of life and religion flared up at that time when the old sacral order of society, weakened by corruption, wars, and migrations, was attacked by a new skepticism and rationalism which suddenly became bold and outspoken.<sup>65</sup> This controversy, fanned to fever-heat in the political and moral crisis of Jerusalem under Zedekiah, was carried to the New World in the baggage of Lehi and Mulek and is nowhere more vividly described than in the pages of the Book of Mormon. It begins with Laman and Lemuel, the perfect exponents of the smug “horizontal religion” with its careful concern for outward observances of the Law and its utter contempt for visionary prophets of doom:

“And thou art like unto our father, led away by the foolish imaginations of his heart; . . .

“And we know that the people who were in the land of Jerusalem were a righteous people; for they kept the statutes and judgments of the Lord, and all his commandments, according to the law of Moses; wherefore, we know that they are a righteous people; and our father hath judged them. . . .” (1 Nephi 17:20, 22.)

The issue is clearly drawn and has continued to this day. Incidentally, the formula “statutes, judgments, and all his commandments,” redundant though it seems to us, is highly characteristic of the

Dead Sea Scrolls, where the three are constantly mentioned together, and a single one of them almost never occurs alone.<sup>66</sup>

Twelve times the Book of Mormon names the prophet Zenos, next to Isaiah the most conspicuous Old World prophetic figure in the book. The people of Lehi had brought his writings with them from Jerusalem, and they were evidently popular, for preachers living hundreds of years apart enjoin the Nephites to remember what they have read of his words. (Alma 33:3; cf. Jacob 5:1.) How, one wonders, could an important prophet like Zenos, if he ever existed, have simply dropped out of sight without leaving a trace of himself in the Bible or anywhere else? That is just the question that is being asked today about certain prophets now rediscovered in the Dead Sea Scrolls.

Of one of these J. Danielou writes: “. . . between the great prophets of the Old Testament and John the Baptist he emerges as a new link . . . one of the great figures of Israel’s prophetic tradition. It is amazing that he remained so unknown for so long. Now that he is known the question arises as to what we are to do about this knowledge. . . . Why does not this message, then, form part of the inspired Scripture?”<sup>67</sup> The last question was prompted by the fact, pointed out by Danielou, that the prophet in question indubitably prophesied the coming of the Messiah many years before the event. So here we have a major prophet foretelling the coming of Christ but completely lost to the Christian and Jewish worlds.

It has often been pointed out that the scribes and Pharisees of the New Testament, the legitimate descendants of “the Jews at Jerusalem” whom Nephi so often takes to task, after they had sought the death of the Lord and the Apostles, also determined to eradicate every





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trace of Jewish apocalyptic thought as well.<sup>68</sup> That is why the line of Messianic prophets disappeared.

To judge by the Dead Sea Scrolls they were closely associated with the priestly line of Zadok—"the priests who remain true to the covenant"—which was also suppressed.<sup>69</sup> An important name in the Zadokite tradition was that of Enos, another vanished prophet; one of the first Nephite prophets also had that name.<sup>70</sup> Is the Zenes or Zenos, some fragments of whose

words were first published in 1893, the same as our Book of Mormon Zenos?<sup>71</sup> At least the names can now be confirmed, as also the existence of a suppressed line of prophets and the fact that very great prophets have actually disappeared from sight because of their messianic teachings. Let us take the case of Zenos.

(To be continued)

#### FOOTNOTES

<sup>68</sup>Ben Sirach, 39:24.

<sup>69</sup>Ibid., 34:11-17.

<sup>70</sup>1 Nephi 12:17; cf. 8:32.

<sup>71</sup>H. Grapow, *Die Bildlichen Ausdrücke*

*des Aegyptischen* (Leipzig, 1924), pp. 64f.

<sup>72</sup>R. P. B. Couroyer, "Le Chemin de Vie en Egypte et en Israel" *Revue Biblique*, 56 (1949) pp. 392-411.

<sup>73</sup>Wisdom of Solomon, 5:6f.

<sup>74</sup>Odes of Solomon, 30:1.

<sup>75</sup>Damascus Covenant (Zadokite Fragment), 3:16.

<sup>76</sup>1 Enoch, 96:6.

<sup>77</sup>Thanksgiving Hymns, 18:14f.

<sup>78</sup>H. Nibley, *An Approach to the Book of Mormon*, p. 225.

<sup>79</sup>Odes of Solomon, 39:1.

<sup>80</sup>Thanksgiving Hymns, 8:1-120.

<sup>81</sup>Acts of Thomas, 25 and 29. In the former section the best rendering of the Syriac word is "filthy," since *ka-irah* means both turbulent, muddy, and foul-smelling.

<sup>82</sup>Thanksgiving Hymns, 8:15; T. H. Gaster, *The Dead Sea Scriptures* (New York: Doubleday Anchor, 1957), p. 166.

<sup>83</sup>Rabin, *The Zadokite Documents*, p. 4; Damascus Document, 1:15.

<sup>84</sup>Book of Baruch, 3:13f.

<sup>85</sup>Tanith, fol. 5b-6a.

<sup>86</sup>Apocalypse of Elijah, 21:8.

<sup>87</sup>Acts of Thomas, 36.

<sup>88</sup>Creation Apocryphon (Labib), 158:16.

<sup>89</sup>Mandaean Book of John, c. 36, ed. Lidzbarski (Gießen, 1915), II, 144ff.

<sup>90</sup>Moroni 7:19, 20, 21, 25; 10:30.

<sup>91</sup>Rabin, *op. cit.*, p. 22.

<sup>92</sup>Ibid., p. 40.

<sup>93</sup>See H. Nibley, *An Approach to the Book of Mormon*, pp. 127-9.

<sup>94</sup>As in the *Thanksgiving Hymns* and *Habakkuk Commentary*; see below, notes.

<sup>95</sup>Damascus Document (Zadokite Fragment), 1:18.

<sup>96</sup>Ibid., 30B:25f.

<sup>97</sup>Gospel of Truth, fol. xi, line 24.

<sup>98</sup>Goodenough, *op. cit.*, I, 17-19.

<sup>99</sup>Old Babylonian literature offers a good illustration; W. G. Lambert, *Babylonian Wisdom Literature* (Oxford, 1960), pp. 4-19.

<sup>100</sup>W. Jaeger, *Paideia* (New York: Oxford University Press, 1943), I.

<sup>101</sup>"So Alma 58:40. . . . to keep his statutes, and his judgments, and his commandments continually," and Helaman 3:20. Though "statutes and judgments" occurs in consistent combination in Deuteronomy, for the most part "statutes" occurs alone in the Old Testament. In the Book of Mormon (where it occurs 13 times) and the Dead Sea Scrolls, however, it never occurs alone.

<sup>102</sup>J. Danielou, *The Dead Sea Scrolls and Primitive Christianity* (New York: Mentor Omega Books, 1953), p. 81.

<sup>103</sup>How well they succeeded is shown in Goodenough, *op. cit.*, I, 20-21.

<sup>104</sup>Damascus Covenant, iv, 2; *Battle Scroll*, iii, 20f.

<sup>105</sup>Enos is the name which John the Baptist gave himself; it is discussed by R. Eisler, *Jesus Christus*, II, 26, 36, 42, 76, 107, etc. According to Jewish tradition, John the Baptist was the great-grandson of Zadok, who in turn was the great-grandson of Zadok, Th'labi.

<sup>106</sup>Under the title Visio Zenez (Kenaz), the fragments appear in M. R. James, *Apocrypha Anecdota*, Texts and Studies (Cambridge), II, 3 (1893), 179. The fact that this Zenes is the father of Othniel puts him right in the midst of the Qumran tradition.



## "THE DOCTRINE OF COMPLETED WORK"

RICHARD L. EVANS

We have seen sometime, somewhere, a title—"The doctrine of completed work"—which suggests a subject for those who are looking for challenging assignments in life. Having too many unfinished tasks before us is confusing. There is a limit to what we can pursue effectively at any one time; and one way to keep from ineffective fretting is to finish, to complete what should be done. In the pressure and complexity that is all around us, those responsible for moving work forward must delegate duties to others. But there comes a time when someone must follow to the finish—must take responsibility for final decisions. We may give a child a small task to do, and in the learning process he comes back again and again for an opinion on each phase of his performance: "Is this all right?" "What do I do now?" And he might reach the point where he says: "Now you finish it for me." In childhood, and in the learning process, this we understand. But it is priceless to find a person who will take responsibility, who will finish and follow through to the final detail—to know when someone has accepted an assignment that it will be effectively, conscientiously completed. But when half-finished assignments keep coming back—to check on, to verify, to edit, to interrupt thought, and to take repeated attention—obviously someone has failed to follow the doctrine of completed work. There is much competition, much technology, much need for training, for knowledge, experience, judgment, decisions, leadership; much need for the best and honest efforts of us all. And every needless re-attention to problems, reshuffling of papers, redoing of projects once assigned and supposedly solved is wasteful and worrisome. The doctrine of completed work requires not only knowledge and skills, but also requires character. It requires the willingness to take responsibility, to make decisions, to discipline ourselves to pursue good purposes, not only partly, but to see them through to a realized result so that we can close the file on that particular part or project or compartment, then go to the next opportunity and effort without too many unfinished tasks too long hanging over our heads. He that endures to the end shall be saved—but he who both endures and does what he should, shall find the greater return and satisfaction, as he puts into practice the doctrine of completed work.

"The Spoken Word," from Temple Square, presented over KSL and the Columbia Broadcasting System, May 23, 1965. Copyright 1965.





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## *These I Will Make My Rulers* (Continued from page 691)

the hand of the Lord. He said in a revelation to Joseph Smith and Sidney Rigdon:

"And I have sent forth the fullness of my gospel by the hand of my servant Joseph; and in weakness have I blessed him;

"And I have given unto him the keys of the mystery of those things which have been sealed, even things which were from the foundation of the world, and the things which shall come from this time until the time of my coming, if he abide in me, and if not, another will I plant in his stead." (*Ibid.*, 35:17-18.)

Note the words "if he abide in me." This admonition and warning could well have served to warn Sidney Rigdon of the dangers of falling from one's position of trust as well as to make known to both Sidney Rigdon and Joseph Smith that God could only fulfill his purposes through Joseph Smith when and if the Prophet should abide in the Lord, and that if the Prophet was not able to abide in the Lord, another would be appointed in his stead.

At still a later date, when some false claims were made by some who purported to be revelators, the Lord gave further witness to the elders of the Church that Joseph Smith the Prophet was the one to whom the revelations for the Church would be given and "... that none else shall be appointed unto this gift except it be through him; for if it be taken from him he shall not have power except to appoint another in his stead." (*Ibid.*, 43:4.) If for any reason the Prophet had not continued faithful, so that the Lord could use him to fulfill his purposes, the Lord would have been under the necessity of appointing another in his stead.

Many men in the Church have significant promises given to them by the patriarchs of the Church. In some instances rather specific promises are made while others are general and become specifically identified in a call to a position or positions in the Church only as the brother proves himself worthy to receive the promised blessings. All these promises are made on the condition of faithfulness on the part of the individual. None has

ever been able to receive eternal blessings on any other basis than that of adherence to the commandments of God and by faithfully following the teachings of his servants.

The right of free agency is as evident in the lives of individuals in the Church today as it has ever been, either here on earth or in the council in heaven prior to earth life. The same proposition faces men today as has always faced them, "If thou doest well, thou shalt be accepted. And if thou doest not well, sin lieth at the door, . . ." (Moses 5:23.) The position in which we find ourselves was well expressed by President John Taylor when he said:

"We received the gospel; was any one forced to obey it? Was there any coercion in any possible

### HELPER

BY ETHEL JACOBSON

*My mother swept and dusted.  
She washed the dishes too.  
She made the beds and  
Baked some beans  
And sewed new buttons  
On my jeans  
And dyed the bath mat blue.  
She even iced some cookies.  
And you know when she was  
through?  
By half past three right on the dot,  
'Cause I was there, and I helped  
a lot  
. . . Specially with the cookies.*

way manifested toward us? Not that I know of. Was Oliver Cowdery, who was the second Elder in the Church, obliged to receive this Gospel? No, he was not. Was Hyrum Smith obliged to receive it? No, he was not. Were any of the witnesses to the Book of Mormon—the Whitmers and others? No. And after they did identify themselves with this Church, were they compelled to stay in it? No. Have any of the members of the Quorum of the Twelve, the Seventies, the High Priests, or the members of the High Councils, or the Presidents of the Seventies, or any class of men in the Church, been com-

pelled to occupy the position to which they have been called? I do not know of any, do you?" (*JD*, 22, 7-8.)

Is it not probable that Oliver Cowdery was foreordained to assist in bringing forth the work of the Lord in these latter days? Did he have to do what he did? No, he did not. And when he got to a point in his life where he ceased to accept with full purpose of heart the work to which he had been called, he began to falter and finally separated himself from his brethren, and the Lord raised up another in his stead, even Hyrum Smith, whom he designated as a prophet, seer, and revelator to stand with Joseph Smith even as Oliver Cowdery had been privileged to do previously. (See *D&C* 124:91-95.) Had Oliver Cowdery been faithful would there have been a need to give the additional responsibility to Hyrum Smith? Hyrum Smith's calling as Patriarch was also a significant office, but because of the falling away of Oliver Cowdery, it was necessary to give unto another the powers and privileges he once held, and these were conferred upon Hyrum Smith.

The fact that Abraham, Jeremiah, Joseph Smith, or any other person was foreordained does not mean that he was predestined to do certain things. Foreordination means that the individual was ordained to attain unto certain positions or accomplish a certain work; but he does not have to do it, rather he must choose to do it. Everyone has this right of choice. God was able to observe that certain ones of his children were more determined to follow his counsel and more obedient to his commandments than others and, on this basis, certain ones were foreordained to positions of responsibility. But it would be foolish for anyone to claim that he could not fall from a position to which he had been foreordained unless he fulfilled the responsibility in a satisfactory manner. Life is based upon the operation of free agency. We must remember that whenever we choose to do good, we also choose not to do evil and, conversely, when we choose to do evil, we choose not to do good. We cannot keep rejecting the good without forfeiting the blessings, but we can

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continue rejecting the evil and, thus, obtain the blessings. The Lord has said, "I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise." (*Ibid.*, 82:10.) One cannot continue to break the commandments of God and expect the Lord's promises to be fulfilled. But one who keeps the commandments of God may know that he will be fully rewarded by the Lord. God can foresee that his children will act in certain ways under given conditions, which conditions he can also foresee, but because God can foresee these things does not *cause* them to happen. We are all confronted each day with the proposition of how we will perform in keeping the commandments of God, and there is no force or coercion upon man. He is a free agent to choose for himself.

From the beginning the Lord has protected man in his right to make his own decisions and has not interfered with this right nor will he. Each of his children from the beginning has conducted his life upon the principle of freedom of choice, and each one has and will become what he is to be through the choices he makes. Many men and women are called to positions in this Church, and blessings are pronounced upon their heads with respect to the particular calling, but the blessing that is given is promised on the basis of the faithfulness of the individual. The Lord has said:

"Behold, there are many called, but few are chosen. And why are they not chosen?"

"Because their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson—

"That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness." (*Ibid.*, 121:34-36.)

Three Counselors in the First Presidency during the term of Joseph Smith and over one-half of the members of the first Quorum of the Twelve Apostles for one reason or another did not prove faithful to their calling. All three of the witnesses to the Book of

Mormon were separated from the Church by official action. All of these and other men in the early days of the Church exercised their right of choice with respect to their conduct in the Church. No other person was responsible for their lack of dedication except themselves. When individuals are foreordained to an office or when blessings are promised to them as they are set apart to fulfil a particular responsibility or when they receive a patriarchal blessing and are promised special blessings by

## USELESS TEARS

BY DRAKE EVANS

*A small, bitter drip of pain  
squeezed from aching eyes  
slithers down the burning cheeks  
to where it stops and dries.*

*Until another, larger still,  
close beside it falls,  
trying in vain to reach the breast  
wherein the sad heart calls.*

*Slowly along their moistened path  
the glistening droplets glide  
reaching farther, trying to help  
the mournful soul inside.*

*Faster they fall, more and more  
trying to heal the pain;  
but meager tears can't soothe  
the soul  
or future goals attain.*

*No, tears of sorrow and bitter grief  
don't help the heart of man,  
but courage, strength, unending  
love,  
and faith are all that can.*

the patriarch, the fulfilment is always dependent upon the faithfulness of the individual.

President Heber J. Grant had a spiritual experience in his life which taught him that the performance of the individual is all-important when he has been foreordained or called to perform a certain work. He remarked with respect to his calling as an Apostle of the Lord Jesus Christ that:

"There are two spirits striving with us always, one telling us to continue our labor for good, and one telling us that with the faults and failings of our nature we are

unworthy. I can truthfully say that from October, 1882, until February, 1883, that spirit followed me day and night, telling me that I was unworthy to be an Apostle of the Church, and that I ought to resign. When I would testify of my knowledge that Jesus is the Christ, the Son of the Living God, the Redeemer of mankind, it seemed as though a voice would say to me: 'You lie! You lie! You have never seen Him.'

President Grant continued by stating that one time while he was on the Navajo Indian reservation with several others of the brethren, he found occasion to be alone and that during that time the following experience took place:

"... I seemed to see, and I seemed to hear, what to me is one of the most real things in all my life. I seemed to hear the words that were spoken. I listened to the discussion with a great deal of interest. The First Presidency and the Quorum of the Twelve Apostles had not been able to agree on two men to fill the vacancies in the Quorum of the Twelve. There had been a vacancy of one for two years, and a vacancy of two for one year, and the conferences had adjourned without the vacancies being filled. In this council the Savior was present, my father [Jehediah M. Grant] was there, and the Prophet Joseph Smith was there. They discussed the question that a mistake had been made in not filling those two vacancies and that in all probability it would be another six months before the Quorum would be completed. And they discussed as to whom they wanted to occupy those positions, and decided that the way to remedy the mistake that had been made in not filling these vacancies was to send a revelation. It was given to me that the Prophet Joseph Smith and my father mentioned me and requested that I be called to that position. I sat there and wept for joy. It was given to me that I had done nothing to entitle me to that exalted position, except that I had lived a clean, sweet life. It was given to me that because of my father's having practically sacrificed his life in what was known as the great reformation, so to speak, of the people in early days, having been practically a martyr, that the Prophet





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Joseph and my father desired me to have that position, and it was because of their faithful labors that I was called, and not because of anything I had done of myself or any great thing that I had accomplished. It was also given to me that that was all these men, the Prophet and my father, could do for me. From that day it depended upon me and upon me alone as to whether I made a success of my life or a failure.

"There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—

"And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated." (D&C 130:20-21.)

"It was given to me, as I say, that it now depended upon me." (Alma P. and Clea M. Burton, *Stories from Mormon History*, pp. 29-31.)

To repeat President Grant's words, "It was given to me, as I say, that it now depended upon me." So it is with us all. Opportunities come to us, but the outcome all depends upon us. We may exercise our free agency and make our decisions to follow the leadership of the Lord and his servants and thereby be blessed or we may reject the counsel of the servants of the Lord and lose the blessings that might have been received.

The Lord revealed to Abraham that following the preparation of the earth, man would be placed upon it, and he made the statement, "And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them." (Abr. 3:25.) This means exactly what it says, "We will prove them herewith." No person has claim upon the blessings of the Lord unless he proves himself worthy of those blessings. No man or woman, even though he may have been fore-ordained to hold certain positions or perform certain works, can claim the blessings that pertain to that foreordination unless the person merits those blessings through faithful obedience to the laws and ordinances of the gospel and follows the leadership of those who preside and direct the affairs of the Lord's work. As President Grant pointed out, when we obtain any blessing from heaven it is by



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"obedience to that law upon which it is predicated," and that in his case, once the appointment was made, it all depended upon him.

The Lord is proving us day by day as he has proved his children in all times. We have full opportunity to live the celestial law and become citizens of the great celestial kingdom where God and Christ dwell, or we can forfeit that great blessing and privilege for all eternity. The decision is ours, and we are under the obligation of determining what the outcome shall be. Each day that we live we are moving either toward or away from our eternal goal. Good and evil are ever present, and the decision is up to us. No one forces us to do good nor does anyone force us to do evil. President Wilford Woodruff stated:

"I want to say to my brethren—and what I say to them I take to myself—we should wake up, we should open our eyes to see, our ears to hear, and we should open our hearts to understand our appointment and position before the Lord; for if, as Latter-day Saints, we are going to stop praying, lose the light of the Holy Ghost, and turn to the beggarly elements of the world, the Lord will have to say to us—'Get out of my way, my purposes cannot be thwarted; and he will raise up somebody else to perform this work.'" (JD 18, 115.)

The Prophet Joseph Smith declared: "God did elect or predestinate, that all those who would be saved, should be saved in Christ Jesus, and through obedience to the Gospel; but he passes over no man's sins, but visits them with correction, and if his children will not repent of their sins he will discard them." (DHC 4, 359-360.)

We may be called to positions of responsibility in the Church, but to be chosen we must keep the commandments of the Lord and faithfully perform the duties which are associated with our calling. Neither the foreknowledge of God nor the foreordination of the individual will be sufficient in itself for one's exaltation. And in our future existence it is probable that the Lord will say to those who have faithfully performed their duties in this life as he did to Abraham and others prior to their birth into mortality, "These I will make my rulers."



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## *Summertime Is Family Home Evening Time*

● Canyons with their cool evening breezes playing ethereal music through the needles of fir and spruce, lakes with their kaleidoscopic variety of changing scenery as the boat churns its way into ever new vistas, campfires with their flickering flames lighting up the faces of young and old—all of these give added incentive to add variety to the Family Home Evening during the summer months.

Somehow the lessons concerning our relation to our Father in heaven take on deeper meaning at the right time during the family excursion into the spots unspoiled by man. One has said that no poem is as lovely as a tree, but sometimes it is necessary to point out the beauty and wonder of this product of the bounty of God to the unseeing of this generation. Surely no monument raised by man can match the sheer rise of the cliffs at Glen Canyon or the splendor of the variety of stone structures in Monument Valley or the grace of the Rainbow Natural Bridge.

Nor does the desert hold all of the masterpieces of the handiwork of nature inspired by heaven. Consider the canyons of the giant redwoods of California, Mt. Shasta by moonlight, the undulating buffalo grass

of Montana in a breeze, the corn fields of Iowa, the wide sweep of the prairies of Alberta, the sapphire beauty of Lake Louise, the deep woods of Maine and its storm swept seacoast, or the quiet mists of the Margaree Valley on Cape Breton Island—we could go on and on, all over the world. No child would have any trouble discovering the matchless glory of our Heavenly Father when these are pointed out by an earthly father.

There are many families which cannot go far enough from home to see these wonders, but indeed they need not. The fatherhood of man is an embryo of the Fatherhood of God. Fathers may do such common things as play ball, take walks, enjoy moonlight hikes, cook hot dogs, or sit around campfires, to achieve something reserved only for fathers, if they do it with their children and enter into the child's world in the process.

There will continue to be study of the formal lessons during the summer. Why not do the next half dozen out-of-doors by a small campfire? Can anyone fail to be lifted by "Love at Home" or "For the Strength of the Hills" as the fire lights youthful faces, each reflecting parental enthusiasm. The lessons are generally stories. Why not transfer these to the magic spot created by all campfires and, when finished, add others to them—others which give meaning to the tragedy, exaltation, faith, and works of those who crossed the plains and who often forgot their troubles by the magic of the fire as they sang and danced their cares away.

If this is done, there will grow a new meaning, a new bond between parents and children. It is quite possible for children to learn of the love of Christ by experiencing the love of parents. They can better understand his sacrifice for them if they know something about the inner thoughts of their own parents concerning them. Fires out-of-doors tie families together with bands stronger than steel—stronger than life or death.

The home evenings spent with the children out-of-doors in the summertime will enlarge the feeling of love which should be with the family as it sits before its own fire in the wintertime. And more often than not the family will play at being in those choice haunts of last summer as the heat from the crackling fire warms their hands and their hearts.



## This I believe

Fred William Erickson, born July 22, 1947, at Ontario, Oregon, is the son of President and Mrs. Dehlin Albin Erickson of Nyssa Stake. The family are members of the Ontario Second Ward. In May 1965, he was graduated from Ontario High School as an honor student and a member of the National Honor Society. He will attend Brigham Young University and participate in the Honors Program.

Fred is an Eagle Scout and is now serving as president of Explorer Post 425. He has been secretary of the YMMIA and has received his Duty to God award.



FRED W. ERICKSON

● The Boy Scout oath expresses one of the attitudes I have always been encouraged to maintain. It says, "On my honor I will do my best. . . ." I believe that only through hard work and performing to the best

of our ability can we achieve real joy in our accomplishments. Whenever I can, I want to direct my efforts in pursuit of what is best for me.

I have three goals in life which I feel to be the most important steps towards attaining the ultimate goal—the celestial kingdom and the realization of eternal life. Both the Church and my parents have helped me establish these goals, and the accomplishment of these goals is of prime importance in my life. They are: a good education, a mission, and a temple marriage.

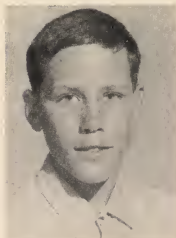
The vast and overwhelming complexity of this technical age makes the ability to use our brains as well as our muscles a greater necessity every day. I am thankful to those who taught me the importance of mental work. I have felt the joy of its rewards. During my junior and senior years in high school, I have worked at a part-time job which has taught me the necessity of physical work and at the same time

## This I believe

Gary D. Hinton was born in Logan, Utah, on June 13, 1950, but has lived in Duarte, California, since 1951. His parents are Delmar and Juanita Hinton. Gary is currently a freshman in high school and is an honor student.

He is president of the teachers quorum in the Monrovia Ward, Pasadena Stake, and has earned three Aaronic Priesthood Certificates of Achievement.

Gary is an Eagle Scout, has served as patrol leader, senior patrol leader, and den chief. He is presently an Explorer and is looking forward to going on a mission.



GARY D. HINTON

● My social studies teacher at high school is a very intelligent and well-educated person. A couple of months ago, I stayed after class because I wanted to talk to him. I had some important questions to ask. Did he know that there was a family that came across to America from Jerusalem? Then I told him that the American Indians are descendants of this family. Did he know that another family came across at the time

of the Tower of Babel? They came in ships like submarines, using special stones for light. He answered "no" to both questions. But he did say he would like to find out about those in the submarines who used stones for light. That night was MIA, and I made sure there was money in my pocket to purchase a copy of the Book of Mormon for my teacher.

Our priesthood assignment is to read the Book of Mormon. I've read only about half of it, and yet I believe that it is true, and this is why I want to tell other people. It would greatly strengthen my testimony to see my teacher converted, and I'm sure that he would be very thankful for having been shown the truth, because I do believe it is the truth and want to tell others.

My experience continued as I gave him the book and showed him the references for the two stories. He said, "I have other books I must read first—some long ones on psychology for a class I am taking. I'll probably get to reading this one by the end of summer."

The next day I asked the "Golden Questions." Then



enlarged my college and mission fund. I have also learned to budget my time and have realized how little of it we have here on earth.

When I am old enough I shall plan to go on a mission. This conviction has been a part of my plans since I was too young even to know exactly what a mission is. I am thankful to the Lord that I was born into the gospel, and I know that one of the best ways to show my thanks is to serve a mission. I believe there is a time and place for everything of importance in life; and when a young man in our Church becomes nineteen years old, the place for him is on a mission. I know that The Church of Jesus Christ of Latter-day Saints is the only true Church on earth and that its message and teachings are those of Jesus Christ, the Son of God and the Savior of the world. It is our honor, privilege, and duty to carry this message to those who have not heard it.

When I am married, I want nothing but the best—

temple marriage. And when I go to the temple, I want to be sealed for time and all eternity to the best and most perfect girl I can find. I expect her to feel the same way about me, so I realize the importance of remaining close to the Lord and continually trying to perfect myself. I realize I must never waver in my devotion to maintaining the standards and obeying the teachings the gospel gives us.

The thirteenth article of faith states: "We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; . . . If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things." If we are seeking eternal life, this is our guideline. The gospel of Christ and the commandments and teachings we receive through it must come first. The Savior himself said, "... seek ye first the kingdom of God, and his righteousness; . . ." If we do this, then shall all else be added unto us, and we shall receive full and everlasting joy. This I believe.

I found he had at one time lived near Palmyra, New York. Yes, he had heard of the Mormons, had the opportunity of seeing the pageant, and had talked with one of the other teachers at school who is LDS. The second question, "Do you want to know more?" was a failure. Or was it? His wife has strong convictions in her church, and so does he. But he repeated, "I will read the book."

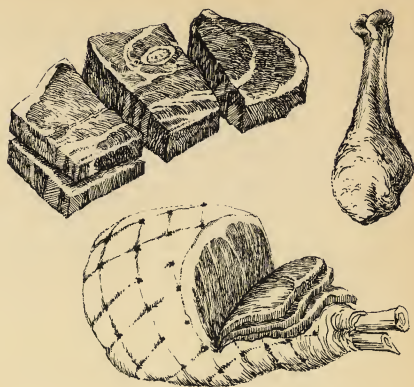
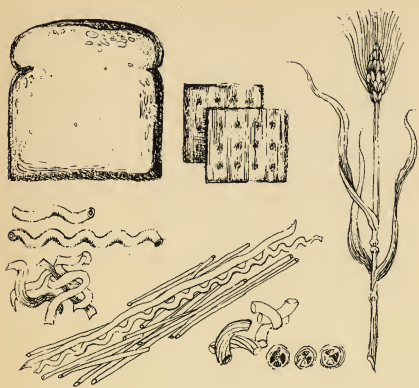
About a month later my opportunity came again as we talked together following a class discussion of the American Indians. I told him again that the Book of Mormon tells how the people came across the waters and later became known as the Indians. He wanted to know why it was not recorded in the history books. Just then the LDS teacher walked in, and I was glad to let him finish the discussion as I went on to my next class.

A couple of days later, my teacher was telling the students that there was another group of people that came before the Indians. Later, I told him that the people he was talking about were the family that came across at the time of the Tower of Babel. Again,

he said he would be sure to begin reading the book.

I had another idea to share with my teacher, one that might help prove that the ancestors of the Indians came from Jerusalem. I said, "Take a good look at an Indian-head nickel. If you compare the nose of the Indian with the nose of the people of Israel, you will find that they are the same." He asked why I picked the Indian on the nickel instead of some other source. At that time I didn't know, but later I remembered that my Sunday School teacher had said, "To get the picture of the Indian, they compared many Indians and then took the common features for the image on the coin." My teacher agreed to look at the nickel and again said, "I will read the book."

During the time of this experience, I have thought a great deal about these things and talked to my mother several times. We decided I have done the right thing. I can only present the Book of Mormon to my teacher; he has to make the decision whether to accept it. I think he will read it and understand the wonderful message, history, and meaning of this book. This I believe.



## TODAY'S FAMILY FLORENCE B. PINNOCK EDITOR

# Healthy Bodies

● "Mother, what do turtles eat to grow such hard shells?" "Why is Jim's daddy six foot five?" "What has Sue done all her life so that at sixteen she has no cavities?" "Jane seldom has a cold; what is her secret?" A mother would be wiser than Solomon if she could answer these questions correctly. But there is no reason why any mother should not know how to feed her children so that they will be well nourished. What a feeling of satisfaction it gives to look at your boys and girls and see sturdy bodies, rosy cheeks, good posture, bright eyes, and alert reactions. You should be commended; you have seen to it that they have received good, nourishing food. Always remember that there is safety in variety, especially if the variety comes from all four basic food areas. This daily food guide was developed by the Institute of Home Economics of the United States Department of Agriculture. It gives choice and variety while still assuring a balanced diet.

### *Bread-Cereal Group*

Foods: All breads and cereals that are whole grain, enriched, or restored; crackers, grits, macaroni, noodles, spaghetti, rice. Choose four servings or more daily. One slice of bread, one ounce ready-to-eat cereal,  $\frac{1}{4}$  to  $\frac{3}{4}$  cup cooked cereal or macaroni products make one serving.

### *Meat Group*

Foods: Beef, veal, pork, lamb, liver, heart, kidney, poultry, eggs, fish, and as alternates dry beans, lentils, dry peas, nuts, and peanut butter. Choose two or more servings of these foods every day. Serve 2 or 3 ounces of the meat, fish, or poultry without bone, 2 eggs, 1 cup cooked beans, peas, or lentils, and about 4 tablespoons of peanut butter to make one serving.

### *Vegetable-Fruit Group*

Foods: All fruits and vegetables are included in this area. Emphasize those that are valuable sources of vitamin C and vitamin A. Choose four or more servings every day. Be sure to include one serving of a good source of vitamin C such as grapefruit, orange, cantaloupe, broccoli, green pepper. Also include, at least every other day, one serving of a fruit or vegetable that is a good source of vitamin A, such as dark-green and deep-yellow vegetables and a few fruits such as apricots, cantaloupes, persimmons. Count as one serving  $\frac{1}{2}$  cup of vegetable or fruit.

### *Milk Group*

Foods: All types of milk and cheese. Children should drink 3 or 4 glasses, teen-agers 4 or more, adults 2



## & Healthy Spirits

or more glasses a day. Part of this milk may be replaced by cheese, ice cream, milk sauces. One-inch cube or 1-ounce cheddar-type cheese will equal  $\frac{1}{2}$  cup milk;  $\frac{1}{2}$  cup cottage cheese is equivalent to  $\frac{1}{2}$  cup milk; and  $\frac{1}{2}$  cup ice cream is equal to  $\frac{1}{4}$  cup milk.

Strong bodies are made of wholesome foods consumed in the right proportion.

### UNDERNOURISHED SPIRITS

If, as we look at ourselves and our children, we could see our spirits, I wonder how well nourished they would be. Would they be sturdy and strong and be able to cope with life and its problems? A malnourished spirit is an invalid, too weak, too listless, too ill-formed to do anything but pull down the human race. If it were possible for the world to see an undernourished spirit as it is to see a malnourished body, I wonder if more would be done to make it healthy. Our spirit, like our body, must receive its nourishment from four basic areas. To have a healthy, robust spirit, it is necessary to *keep our Heavenly Father's commandments, serve completely when called in the Church, obey those in authority, and develop a living faith.* These four basic areas will nourish the spirit and make it strong and attractive. These spirit foods are needed from the time of birth throughout life. A mother's loving concern can be the source of this

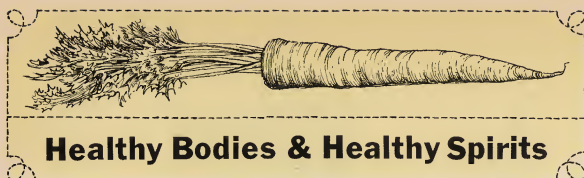
nourishment. No child is too small to learn right from wrong, to be guided into honesty, truthfulness, and to be taught to live by the Golden Rule. Cleanliness is as essential in spiritual food as in body foods. Filth can touch the spirit perhaps easier than it can the body. Fathers as well as mothers are responsible in feeding the spirits of their children. The parents' strength of character and their examples are a rich source of soul nourishment.

To be strong in body and spirit is a never-ending task. This building or tearing-down process does not stop night or day. Eat the right foods, live the right principles, and a whole person will be the results.

### "V" FOR VEGETABLES AND VARIETY

If yours is a canned corn, canned string bean family, do something about it right now. There is excitement and adventure, as well as good eating, in new fresh vegetable dishes. Let each menu sing with tantalizing, delicious, seasonal vegetables. Don't cook them by covering each tender morsel in quarts of water and then walking away and letting the vegetable boil to an unappetizing slush. Vegetable cooking needs your loving, careful care. The end product should be tenderly crisp, colorful, and loaded with vitamins. No one could dislike vegetables prepared the following ways.





## Healthy Bodies & Healthy Spirits

### Stuffed Peppers

- 6 medium-sized green peppers
- 1½ pounds sausage
- ½ cup chopped onion
- 2 cups seasoned mashed potatoes
- 1 egg, beaten
- ½ teaspoon paprika
- ¼ teaspoon sage
- Dash of pepper
- 2 tablespoons minced parsley
- 3 tablespoons grated Parmesan cheese

Remove slices from tops of peppers and scoop out the seeds. Cook for 4 minutes in boiling, salted water; drain. Lightly brown the sausage and onion. Pour off the drippings. Combine all the ingredients and spoon mixture into the green peppers, using approximately ½ cup mixture for each pepper. Put 1 tablespoon of water in each of 6 muffin tins and place the stuffed peppers in each section. Bake for 30 minutes in a 350 degree F. oven.

### Creamed Chipped Beef Luncheon

- 2 cups medium white sauce
- 3 ounces chipped beef
- 2 cups freshly shelled peas or
- 1 package frozen peas
- 4 baked potatoes

Cook the peas in very little water until they are barely tender; add to hot white sauce. Tear the chipped beef into pieces and crisp in 1 tablespoon butter; add to the white sauce and serve spooned over fluffy baked potatoes. Serves 4.

### Spanish Onion Rings

(4 to 5 servings)

- 4 large sweet Spanish onions
- 1 cup sifted flour
- 1 teaspoon baking powder
- ¼ teaspoon salt
- Dash of pepper
- 1 egg

- 1 cup milk
- 1 tablespoon salad oil

Cut off root end of the onions and slip off the loose skin. Use the stem end as the handle, slice the onion about ¼ inch thick. Separate into rings. Save end pieces to chop and freeze. It is important to use just the perfect round rings in this dish. To make the batter, beat the egg until thick and lemon colored. Add the milk and oil. Stir in the sifted dry ingredients. Beat until smooth. It is easiest to fry these rings in a temperature-controlled skillet. Heat 1¼ to 2 inches of oil to 375 degrees F. With a long-handled fork dip a few onion rings at a time into the batter. Be sure each ring is completely covered with batter. Let drain a second, then drop into the heated fat. As the rings brown turn only once. When golden brown on both sides drain on paper towels. Serve at once. Can be frozen and reheated in oven.

### Baby Limas De Luxe (8 servings)

- 2 packages frozen baby limas
- 1 pound fresh mushrooms
- 1 onion, minced
- 6 stalks celery, sliced diagonally about ¼ inch
- ½ pound butter
- 2 tablespoons flour
- ½ teaspoon salt
- ½ teaspoon nutmeg
- Dash of freshly ground pepper
- ½ cup cream
- 1 teaspoon lemon juice
- 1 tablespoon chopped chives

Cook the lima beans according to package directions. Wipe the mushrooms with a damp cloth. Slice the mushrooms and gently sauté them with the cut celery and onion in the butter until all are tender. Mix the flour, nutmeg, salt, and pepper together and sprinkle over the mush-

room mixture; toss and blend. Stir in the cream and lemon juice, add to the cooked limas, sprinkle with the chopped chives. Serve immediately.

### Supper Salad (8 servings)

#### Salad greens

- 1 can green beans, drained
- 2 avocados, cut into wedges
- 4 tomatoes, sliced
- 4 green onions, thinly sliced
- 12 radishes, thinly sliced
- Watercress
- 1 cup sliced cooked carrots
- 1 cup cooked peas
- 1 cucumber, sliced
- 1 cup diced cooked beets

Line the salad bowl with the greens and mound the vegetables on top. Garnish with grated cheddar cheese. Serve with an easy creamy dressing using a mixture of ½ cup sour cream and ½ cup French dressing.

### Sprouts Delicious (8 servings)

- 2 pounds brussels sprouts
- 1 cup chopped onion
- 1 cup water chestnuts, sliced
- 2 tablespoons butter
- 2 cups sour cream

Steam the sprouts just until tender. Cook the onion and chestnuts in the butter until slightly browned. Add the sour cream and heat, stirring constantly. Do not boil. Mix lightly over the sprouts. Sprinkle with ground pepper and serve.

### Vegetable Relish

- 1 cup grated carrots
- 1 cup diced cucumbers
- 1 cup minced green pepper
- ½ cup minced onion
- 3 cups chopped cabbage
- ¾ cup vinegar
- ¾ cup sugar
- 1 tablespoon salt
- ½ teaspoon celery seed
- ½ teaspoon dill seed
- ¼ teaspoon coarsely ground pepper

Combine the vegetables in a large bowl. In a jar combine other ingredients; shake well. Pour dressing over vegetables and let stand in refrigerator at least 5 hours before using.

### Vegetables plus Imagination

For a party dinner opener serve chilled, jellied consommé in avo-

cado halves. Top with a tablespoon of sour cream and garnish with a sprinkle of paprika. Set in nest of greens.

For a quick spinach soup, mix 2 cups cooked spinach, 2 cans mushroom soup, onion salt, and pepper to taste. Add milk to thin to desired thickness. Combine in blender, heat, but do not boil, serve topped with chives.

Mix cooked wild rice or brown rice with mushroom soup. Fill scooped-out and well-drained tomatoes with mixture, sprinkle lightly with buttered crumbs, and bake for 30 minutes at 350 degrees F.

When in a rush grate carrots and cook for 5 minutes in a small amount of salted water.

Cook sliced celery, chopped onions, and chopped green peppers in canned tomatoes and season to taste.

Try boiling parsnips and when cooked drain, mash, and whip in butter, cream, and minced parsley.

Cook zucchini in tomato juice; sprinkle with chopped green onions.

To perk up broccoli after it is cooked, pour over melted butter to which have been added ground walnuts, paprika, and coarse pepper.

Cut asparagus on the bias—it is more attractive.

Season cooked, shredded, red cabbage with vinegar. Serve with lemon butter.

To 2 cups of fresh corn cut off cob, add ½ cup cream, dash of sugar, salt, pepper, 2 tablespoons butter, and 2 tablespoons minced onion. Simmer 10 minutes.

Season fresh or frozen peas with oregano, lemon juice, and salt.

To make a really tasty dish of turnips, cook, mash, and fold in cooked, grated carrots.

Try cooking 3 sprigs of fresh mint with 2 cups of frozen or fresh peas if you want them to taste like spring.



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● The great out-of-doors can add enchantment to Family Home Evening. Sometime in August on this special night, plan the activity outside. Gather around a patio table for the lesson and enjoy a beautiful evening studying together. Play a game or two on the lawn and end the family fun with a homemade ice cream sandwich. This dessert is made with two large sugar cookies enclosing a layer of ice cream. There will be no plates, spoons, or other utensils to bother with, but it would be best to tuck a paper napkin around each sandwich for easy eating.

### Sugar Cookies

- 1 cup butter
- 2 cups sugar
- 4 eggs, well beaten
- 1 teaspoon salt
- 4 teaspoons baking powder
- 2 teaspoons vanilla
- 2 or 3 tablespoons milk
- 3 cups flour

Cream the butter, add sugar, eggs, milk, vanilla, and flour mixed with the baking powder and salt. Add more milk if needed to make a thick drop-dough consistency. Drop from tablespoon onto a greased cookie sheet. Press down with small plate or large glass that has been dipped in granulated sugar to make a 3- or 4-inch cookie. Do not let cookies touch each other. Bake at 375 degrees F. until lightly browned. Remove from pan and cool.

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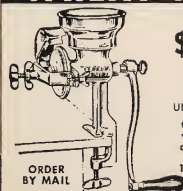
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## The Church Moves On

(Continued from page 668)

quorum president, and as a member of a stake high council. His wife Laurine Anderson Ensign will accompany him to the field of labor. They have three married children.

**13** Elder Jesse R. Curtis and counselors Elders Robert L. Backman and Joe E. Whitesides sustained as the presidency of Parleys (Salt Lake City) Stake. They succeed President W. Jay Eldredge, Jr., and his counselors Elders Robert R. Sonntag and John Farr Larsen.

Elder Samuel H. Bailey sustained as president of Corvallis (Oregon) Stake succeeding President Hugh F. Webb. Counselors sustained were Elders Ray W. Hardman and Henry H. Rampton. Elder Hardman and Rampton Bailey were serving as counselors to President Webb.

Elder Irvin M. Brooks sustained as second counselor to President Edwin B. Jones of Detroit (Michigan) Stake succeeding Elder Newel K. Richardson.

Elder Clarence D. Samuelson sustained as second counselor to President Henry E. Peterson of Bountiful North (Utah) Stake succeeding Elder Frank D. Eggett, deceased.

Elder Davis R. Roberts sustained as second counselor to President Walter H. Hick of Norfolk (Virginia) Stake succeeding Elder Robert C. Morris.

**14** Norwegian-born, noted LDS sculptor Torleif Severin Knaphus, 83, passed away at his Salt Lake City home. Among his works are the Hill Cumorah monument and the handcart pioneer group on Temple Square.

**15** The First Presidency announced the appointment of Elder Rendell N. Mabey as president of the Swiss Mission succeeding President John M. Russon. President Mabey is currently serving as president of Bountiful East (Utah) Stake and is a former bishop of Bountiful Seventeenth Ward. He served in the German-Austrian Mission 1929-31. With him to the

mission assignment will go his wife Rachel Wilson Mabey and a daughter and a son. Another son is currently serving as a missionary in Germany; their oldest son resides in Massachusetts.

**16** The First Presidency announced the appointment of Elder Richard G. Scott as president of the North Argentine Mission succeeding President Ronald V. Stone. At the time of this appointment President Scott is serving as clerk of the Washington (DC) Stake. He served in the Uruguayan Mission 1950-53 and has served as a president of seventy and as a stake missionary. His wife Mrs. Jeanene Watkins Scott and their three children will accompany him to this mission assignment.

This was Old Folks Day in Salt Lake City and senior citizens—seventy years young and up were feted. It was the third time in the ninety-year history of the day that rain had forced the use of an alternate plan, the shifting of festivities from outside to cultural halls of The Church of Jesus Christ of Latter-day Saints.



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**17** The First Presidency announced the appointment of Elder Boyd K. Packer, Assistant to the Council of the Twelve, as president of the New England States Mission succeeding President Truman G. Madsen. Elder Packer was

called as an Assistant in October 1961. He is a former instructor in seminaries and coordinator of Indian affairs at the Intermountain Indian School, Brigham City, Utah. His wife Donna Smith Packer and their nine children will accompany



## WHERE ELSE BUT HOME . . . ?

RICHARD L. EVANS

"Every home is perforce a good or bad educational center," says a source we have before cited. "It does its work in spite of every effort to shrink or supplement it. No teacher can entirely undo what it does, be that good or bad."<sup>1</sup> "The personal responsibilities which parents assume in bringing children into the world are so great that . . . they should bear . . . these responsibilities willingly."<sup>2</sup> And any home where parents pull in two different directions, any home that fails to teach children the solid truth and the basic responsibilities of life, any home that fails in service or sacrifice, or fails to hold the family together is a kind of failure that cannot be calculated. "Ask yourselves whether your household is kept open by pure, refined, unselfish, elevated living," said Phillips Brooks. ". . . In the home, hearts ought to lie nearest and openest to one another."<sup>3</sup> There should be an exchange of confidences, understanding, sympathy, patience with problems. Where else can we better be ourselves, or better understood? Where else could we make mistakes and be so fully forgiven? Where else would we better go with an aching heart, or with the disappointments of any day? Where else is so much service so unselfishly given without rules of work, or demands for pay, or even, in a sense, the right to quit. Home—where "hearts are of each other sure."<sup>4</sup> And the answers that are being sought in so many other places, in so many other ways, are found in homes where character, reverence and respect, faith and tolerance, love and loyalty are the basis of the lessons learned in life. "Happy will that house be," said Emerson, "in which the relations are formed from character."<sup>5</sup> There is no place so strong, so able to absorb, no place which gives so much and asks so little, and is entitled to so much more. "To be happy at home," said Samuel Johnson, "is the ultimate results of all ambition."<sup>6</sup> And when all else has failed, when all ambitions are drained away, when there is weariness and disappointment, he is most lonely who hasn't a home he can count on. As Petronius said many centuries since: "He that flies from his own family has far to travel."<sup>7</sup> "If I were asked to name the world's greatest need," said President McKay, "I should say unhesitatingly: wise mothers, and . . . exemplary fathers."<sup>8</sup>

"Out of the dreariness,  
Into its cheeriness,  
Come we in weariness  
Home."<sup>9</sup>

<sup>1</sup>Ida M. Tarbell, "The Business of Being a Woman," *American Magazine*, March 1912.

<sup>2</sup>Charles F. Thwing, "The American Family," *Living Age* magazine, August 19, 1911.

<sup>3</sup>Phillips Brooks, *Brotherhood in Christ*.

<sup>4</sup>John Keble, *Christian Year: First Sunday in Lent*.

<sup>5</sup>Emerson, *Society and Solitude: Domestic Life*.

<sup>6</sup>Samuel Johnson, *The Rambler*, No. 68.

<sup>7</sup>Petronius, *Satyricon*, Sec. 43.

<sup>8</sup>President David O. McKay.

<sup>9</sup>Stephen Chalmers, *Home*.

"The Spoken Word," from Temple Square, presented over KSL and the Columbia Broadcasting System, April 25, 1965. Copyright 1965.

him to the mission field.

The First Presidency announced the appointment of Elder Cecil Broadbent of Price, Utah, as president of the West German Mission succeeding President Wayne F. McIntire. President Broadbent has been president of the North Carbon Stake for the past twenty years. He has served as chairman of the Green River Region of church welfare and chairman of the Deseret Coal Mine operating committee. His wife Edna Johnson Broadbent will accompany him to the mission field. The couple has four children; a son is currently serving in the Swiss Mission.

Pre-June conference events—a YWMLA all-day camp institute and the Master M Man-Golden Gleaner banquet this evening were well attended.

**18** The general boards of the Young Men's and Young Women's Mutual Improvement Associations greeted those coming to conference in a reception line on the Salt Lake Tabernacle grounds, beginning at 7:30 this morning. It was a perfect early summer day with the gold and green flags of the Mutual flying.

General sessions of the 66th annual MIA conference were held in the Tabernacle beginning at 9:30 and 1:30. Elders LeGrand Richards and Thomas S. Monson of the Council of the Twelve were speakers at the morning session. Here was announced the MIA theme for the coming year: "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." (John 14:21.) Special music was by the MIA Chorus from southern California. The afternoon session was addressed by Elder Spencer W. Kimball of the Council of the Twelve.

An all-day MIA idea display was open.

The LDS Explorado was presented this afternoon and the following day.

"Lift up Thy Voice," the MIA speech festival, featuring vignettes from history where speech played a vital part, was presented this evening in the Salt Lake Tabernacle. The speech festival was repeated Saturday evening as well.



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## HALL'S REMEDY

Salt Lake City, Utah



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"Pot Pourri," the MIA drama festival featuring roadshow acts, was given in Kingsbury Hall and the Pioneer Memorial Theatre, University of Utah campus, this evening and Saturday evening.

"Rainbows of Tomorrow," the MIA dance festival featuring over eight thousand participants, was given before overflow audiences Friday and Saturday night at the University of Utah stadium. A tape recording of this festival was presented twice by KSL-TV.

**19** This was a day devoted to departmental work at the MIA June conference.

**20** With a general session this morning, in the Salt Lake Tabernacle, under the direction of the First Presidency, the 66th annual MIA conference closed. Truly, "love lights the way in MIA."

**21** The First Presidency announced the appointment of Elder Adney Y. Komatsu as president of the Northern-Far East Mission succeeding President Dwayne N. Andersen. At the time of this appointment President Komatsu is serving as bishop of the Anuenue Ward, Honolulu (Hawaii) Stake. A native of Honolulu, he is believed to be the first mission president of Japanese ancestry to be called to serve. With him to the mission headquarters in Tokyo will go his wife Judy N. Fujitani Komatsu and their four children.

**22** The First Presidency announced the appointment of Elder J. Arvil Jespersen as president of the Andes Mission succeeding President Sterling Nicolaysen. At the time of this appointment President Jespersen is serving as first counselor in the presidency of San Diego East (California) Stake. As a young man he filled a mission to Argentina. He has served as a member of a bishopric, bishop, and a member of a stake high council. His wife Doris L. Bender Jespersen and three of their children will accompany him to the mission field. The couple has two married daughters.

**24** The First Presidency issued a statement concerning the "right to work" legislation now pending in the United States.

## Were One So Tall

(Continued from page 695)

The lightning flashed in the north and many seconds later the thunder rumbled. Bishop Leverton started and shook his head. He kicked up a ridge of mud, temporarily blocking the progress of the water, and watched as it pooled and backed up, finding a new route around the ridge. Raging he stomped into the puddle and then felt foolish as the water splashed up around his legs. He quickly looked up into the blank waiting faces of Lawrence Manahand and Radford Martin.

Lawrence Manahand cleared his throat and spit into the water. He said, "Even if it goes over, maybe the dam won't wash out."

"It'll go! All the water has to do is run over it for a couple of hours, and it'll go. It wasn't built for water to go over the top. It erodes." He stopped speaking to the two men and began to mutter, "Four feet. It's four feet higher than the last one, and still the water goes over it."

The jangle of harness and the rattle of shovels in an empty wagon bed became audible over the sound of the river. As one, the three men turned their heads.

"Good! Here's Wilbur," the Bishop said. "Let's get the sacks filled."

From the clay bank a hundred rods upstream they filled the sacks, throwing them on the wagon as soon as they were tied. They worked by lantern light, and quietly other men from Beaufort joined them unnoticed. No one spoke, and the only sound heard above the faint background of the running water was the rasp of the shovels and the whispering wheeze of an asthmatic man.

Bishop Leverton walked a few feet in front of the loaded wagon as the straining horses pulled it to the dam. His lantern revealed a torrent of water, rumbling over the top. A gentle swell showed its up-creek edge, while the sudden rolling disappearance of the deluge marked the other extremity. The horses stopped, braced at the water's edge, their eyes flashing white, their flanks quivering. And no amount of urging could banish their instinctive mistrust of the night and the

swiftly moving, foul-smelling water.

The lantern light cast long, grotesque shadows as Heber asked from his position on the wagon, "What shall I do, Dad?"

Bishop Leverton gaped wood-only at Heber's frightened, pinched face, as if the question were beyond the realm of his comprehension, while his mind wrestled with the consequences of it. Without waiting for the bishop's reply Wilbur jumped to the load and jerked the reins from Heber's hands. "Get off, Heber! This is man's work." He lashed furiously at the horses' rumps, shouting harshly, "Heyya there! Get up you craven cow bait. Get up, I say!" The horses stood firm, shrinking under the lashing reins. Wilbur redoubled his efforts, howling hoarsely at the team. Suddenly with the toss of her head and a snort, the off-hand horse took a hesitant step forward; but feeling the weight of the wagon and the balking harness mate, she set back into the doubletree.

Handing his lantern to Heber, Bishop Leverton stepped into the water and grabbed the jangling bit rings. He jerked on the leather which enclosed the tossing heads and succeeded in only frightening the horses more. Futile stupidity, he thought, as he began exerting a steady tug, speaking all the while in a soft monotone. He felt the rigidity of their braced legs melt. They took an exploratory step into the water, and the weight of the wagon and the pull of their heads kept them moving. Bishop Leverton felt the water swirling about his knees, and losing track of the edge of the dam, he glanced back over his shoulder to regain his bearing. The blackness was impenetrable. He did not think of any danger, only of what must be done to preserve the dam and of the ache between his shoulder blades.

Without warning, the off-hand horse slipped to her knees and struggled to find her footing, coming dangerously close to the shoulder of the dam. Her violent pawing only worsened her position. In the confusion Bishop Leverton lost his hold on the bit rings, while the struggling horse moved closer to the sloping bank. He could do nothing to help her when she fell, pulling the other horse screaming after her down into the darkness.

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He saw the upright, dark shadow of his son still on the wagon as it swept by. His warning shout caught in his throat as he felt the dam beneath his feet give and crumble. The warm, dark waters reached up with greedy fingers as his body pitched and whirled with a sickening motion. Something struck him in the back. The pain was intense, making him gasp, choking him with muddy water. Panic-stricken he fought to get his head out of the flood not at all certain which direction was up. He bobbed to the surface and thrashed wildly to keep his nose and mouth above the violent, pummeling water. Out of the night a large shadow loomed menacingly before him. He rolled and kicked as it bore down; a root tore into his face forcing him down into the water again.

He commenced swimming the best that he could for the closer shore as the water swept him down the canyon and around the curve. The current banged him into the wall and then teasingly swept him on, tantalizingly close to the side. Desperately he thrust himself at the smooth wall and felt his movement turn to flux. He was caught in a vortex and thrown into the rock again. His clawing fingers suddenly encircled the stem of a desert bush growing at the edge of a ledge slightly above the water level. Anchored, he rested. Later, he clambered out on the ledge and crawled over to the wall, a matter of feet, and collapsed, breathing and alive though sick and weak. As in a daze of awakening, he pulled himself to his knees and looked around. The water was still rising. Above him the cliff, glass-smooth, soared twenty feet. He slumped back against it. What had happened to Wilbur? No earthly structure was worth that price. He forced the thought from his head and ceased thinking.

Sometime later he heard Heber's voice calling, "Dad! . . . Father." He looked up and saw Heber's face lighted by the flickering flame of a lantern.

"Are you there, Dad?"  
"Yes."  
"God be thanked. Are you all right?"  
"Yes. Are you?"  
"Yes, Dad."  
"Is . . . it Wilbur . . .?"  
"Yes, Dad." It was Wilbur's voice.

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"Wilbur, is that really you?"

"Yes, it's me, Dad."

Bishop Leverton was silent, his mind adjusting to what his senses told him.

"What about the horses?"

"Dead!" Wilbur replied. "The last I saw was a hopeless tangle of harness and wagon and horses."

"How did you get out?"

"Down at One Mile. I climbed out there. There was this eddy. It wasn't hard."

"Can you find a rope?"

"We'll find something. Hang on."

They disappeared and Bishop Leverton looked again at the water. It was no longer rising. As he sat back on the ledge, bitterness welled up in his heart. The night was black around him; but looking up out of the canyon, he could see the stars.

"Dad?" Wilbur had returned.

"Over here, Son." He heard Wilbur and Lawrence Manahand talking.

"We're letting a line down," Wilbur said. "Holler when you feel it."

Bishop Leverton strained his eyes, trying to see the line. A movement at his elbow warned him the rope was there. Taking it in his hands, he felt the smallness of the rope. Can it possibly hold me, he thought.

"Tie it as close as you can, Dad. It's short—so short that we can't give you any more slack."

Throughout the entire rescue procedure, the bishop was silent. Even when his shoulder jarred into a protrusion in the canyon wall, he did not cry out. Finally he felt Wilbur's hands under his arms, easing the cut of the rope, and he was again on the lip of the canyon. The storm had completely blown over, and a moon bathed the area making an eerie creation of a familiar scene.

"Your face, Dad! Are you all right?"

"Yes, yes. Brother Manahand, is the dam gone? Totally?"

"Nope. It looked like only part of it was gone. But I reckon you can't rightly tell under such conditions. The water had just fallen."

Wearily climbing to his feet, Bishop Leverton said, "Let's go have a look. If part of it is still there, maybe . . ."

At the dam the water level had dropped, exposing the great gaping hole between the two short abut-



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ments where the dam had joined the canyon walls. The water ran smoothly between them. While Bishop Leverton plodded up and down at the edge of the destroyed dam, Lawrence built a fire out of dead cedar. The light of the moon was less revealing, less brilliant after looking into the fire.

"Dad, why don't you come over here and dry off?" Wilbur asked. "And do something for your face."

"Where is Heber?"

"Sleeping in Lawrence's wagon."

"I'm practically dry already. The cut's all right."

"You must be cold. Come on, Dad."

Bishop Leverton, for the first time, felt the chill of the night in his damp clothes. He moved over to the fire and stared moodily into the flames. Most of the men had gone home, but those who remained talked of the hay crop and of the nearness of the winter.

It was gone. Three times it had gone. He had come to this wind-blown, desolate land years ago to cultivate and to settle. He came after his youth had passed, a middle-aged man, well-to-do with livestock, wagons, and equipment. But his resources as well as his strength had been expended in an effort to scratch a living from a hard, reluctant earth and to help others do the same. As he stared into the flame, the sound of gurgling water was the sound of defeat. He wondered if now he could quit trying, leave this wilderness, return to a life he had known well—a land less resistant, a people less hard, and a God more benevolent.

Bishop Leverton became aware that his son was standing silently, sadly behind him. The other men had moved to their wagons or horses. Some were already moving down the road. He turned. "Son, go on home with Lawrence. Tell your mother not to wait up for me. I won't be home for a while. I've got some thinking to do."

"All right, Dad."

As the noise of the last wagon became part of the engulfing night, Bishop Leverton left the fire. He walked with singleness of purpose. He was going to a knoll west and north of town which overlooked the entire valley. From its top, mile upon mile stretched out almost endlessly to the eye; and al-

here, high above Beaufort, the bishop had been able, in the past, to think through the clutter of his life to the essential. He knew the trail well, having used it many times, yet in the darkness it was unfamiliar to him.

When he recognized the two large boulders, he felt a great relief that the climb was almost over. He had tired noticeably—further evidence, he thought, of the toll of the years and the night. Stepping around the first of the boulders, he caught a glimpse of the valley bathed in the mysterious half-light of the moon. The other larger boulder briefly blocked his view. Not until he had walked in front of it did he see the full sweep of the valley rising to the plateau, to the foothills, to the mountains lost in the night.

Leaning against the boulder, he looked up at the sky. A coyote howled in the still night, and a shiver ran up his back. Suddenly he spoke—a jarring noise, more discordant than the lonely howl. "Oh, God, has it been enough? What more must I do? What else can I give? I want to go home. Let me go home to die." He waited, straining to hear, but there was no sound. Carefully he sat down with his back against the boulder. And while he sat there, Orion and the Dipper wheeled in the sky, and the morning star appeared, its intense brilliance dimming the other lights in the east.

Imperceptibly at first, the dawn crept into the valley. Bishop Leverton tried to move and found his legs numb and cold. Straightening them, he waited for the tingling to stop. A movement close to his hand attracted his attention. In the dim light he saw a small ant struggling with a seed twice its size. He watched the ant as it tried repeatedly to get the seed over a small rock that stood as an impossible obstacle. Another ant appeared, scurrying out of nowhere, and be-

gan to push while the first one now moved to the top of the rock. For a moment it seemed that they were to be successful, but the pulling ant slipped, and the ants and seed fell together. Undaunted they tried again and again, only to be disappointed; but on their sixth attempt the seed was at once over the obstacle, and the original ant hurried off, dragging the grain.

As the rays of the sun touched the top of Red Knoll, Bishop Leverton strode down off the hill. The descent was easy, and there were no false steps. He walked down the damp lane that led to the main street of Beaufort. He passed Radford Martin's house at the edge of town and noticed a faint whiff of white smoke rising from the chimney. A dog began barking but upon recognizing him ceased.

In front of the building that served Beaufort as church, school, and town meetinghouse, the men of the settlement had gathered. They stopped their talking and waited expectantly as the bishop joined their semicircle. Bishop Leverton looked quickly from one sunburned, wind-dried face to another. Finally his gaze rested on Wilbur. His voice rang. "Wilbur, harness the old mare with the filly, and hitch them to the old wagon."

"What are we going to do, Dad?"

The bishop started long at his son. "We are going to take a look at the damage and start cleaning it up. We are going to build the dam again!"

"How are we going to finance it, Bishop?" Lawrence Manahand asked. "Most of us," he waved his hand loosely about, "are ready to pull stakes and try someplace else."

"We'll start by selling my land in Cache Valley. After that . . . well, who knows. There'll be a way."

"But, Dad, you can't do that—your dreams, Dad. How can you sell your home in Cache Valley?"

"Wilbur, Beaufort is my home!"

## NOCTURNE

BY MARY EVA KING

*The sky has lost its radiant sunset glow.  
The cattle in the meadow softly low.  
Bird songs are ended; flowers close their eyes.  
A hoot owl stirs the air with plaintive cries.  
The soft mysterious night darkens the west,  
Enfolds the world, and lulls it to its rest.*



*Midsummer Moods*

ERA OF YOUTH

August 1965

Marion D. Hanks, Editor

Elaine Cannon, Associate Editor



*There is beauty all*

# around

by Elaine Cannon

... and he who has eyes to see shall see!

There is beauty in all the places one would expect—in Wordsworth's host of daffodils, in Masefield's sea, in Emerson's pompous sunsets and Thoreau's winter animals, in Willa Cather's plains, in all the orderly arrangements of nature and God's universe. There is a certain magnitude in even the smallest part.

There are some places where one might not expect beauty to be, but looking for it, it is found, after all!

Youth have a corner on appreciating beauty, for they see with fresh eyes, uncluttered minds, eager hearts. But real richness in life comes when seeing beauty is more than merely recognizing it, when being in the presence of beauty is an experience. This takes some conscious effort. This takes some cultivating. And it is well worth working for.

To be aware of beauty, wherever it is found, to respond to it fully is to be enlivened, to be instantly pleased, and weaned from all other interests for a moment. It is refining and uplifting and soul-stretching. It is a coming close to Christ.

In Plato's *Symposium* Diotima tells Socrates that "one who has learned to see beauty in due order and succession, when he comes toward the end will suddenly perceive a nature of wondrous beauty . . . beauty absolute, separate, simple and everlasting." She goes on to describe the order of ascent in appreciating beauty. It begins with "the beauties of earth and mounts upwards for the sake of that other beauty," going from one fair form to "all fair forms, and from fair forms to fair practises, and from fair practises to fair notions, until from fair notions [we] arrive at the notion of absolute beauty . . . which notion is God. This, my dear Socrates," she says, "is the life above all others which man should live—in the contemplation of beauty absolute."

The purpose of this issue is to encourage the search for the beautiful about us in all phases of life, to instill the idea among LDS youth that to settle for less than the highest ideal in books, music, clothes, entertainment, experiences, people is to shortchange the measure of life. We've given you a quotation from Shakespeare to start the search. These are only a few lines, but take each phrase or idea separately and look where it can lead you. What a rich unfolding!

*And this our life,  
exempt from public baunt,  
Finds tongues in trees,  
books in the running brooks,  
Sermons in stones,  
and good in every thing.*

Duke Senior,  
AS YOU LIKE IT, Act II, Scene I  
Shakespeare





*Tongues in Trees...*

*Books in Running*



## TREES

I think that I shall never see  
A poem lovely as a tree.  
A tree whose hungry mouth is pressed  
Against the earth's sweet-flowing breast;  
A tree that looks at God all day,  
And lifts her leafy arms to pray;  
A tree that may in summer wear  
A nest of robins in her hair;  
Upon whose bosom snow has lain;  
Who intimately lives with rain.  
Poems are made by fools like me,  
But only God can make a tree.

*by Joyce Kilmer*

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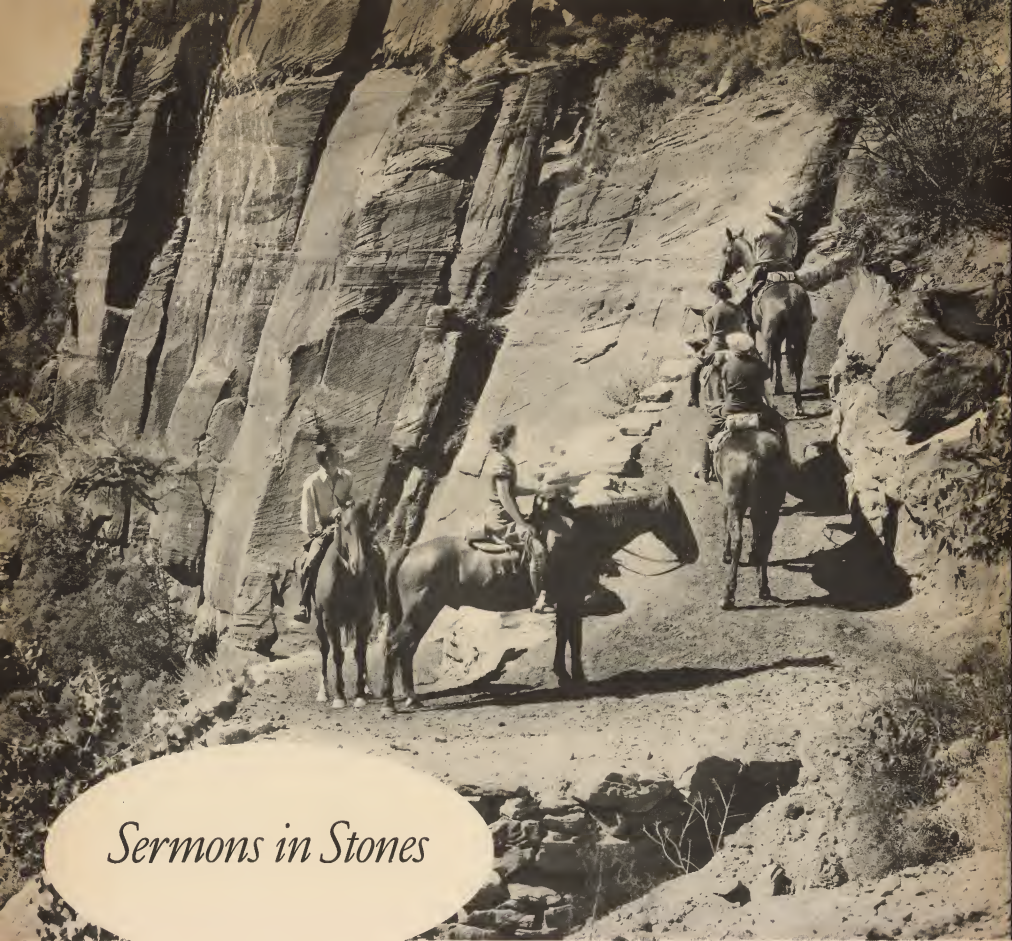
## THE BROOK'S SONG

*Alfred, Lord Tennyson*

I come from haunts of coot and hern,  
I make a sudden sally  
And sparkle out among the fern,  
To bicker down a valley.  
I chatter over stony ways,  
In little sharps and trebles,  
I bubble into eddying bays,  
I babble on the pebbles.  
I wind about, and in and out,  
With here a blossom sailing,  
And here and there a lusty trout,  
And here and there a grayling,  
I murmur under moon and stars  
In brambly wildernesses;  
I linger by my shingly bars;  
I loiter round my cresses;  
And out again I curve and flow  
To join the brimming river,  
For men may come and men may go,  
But I go on forever.

FROM THE BROOK

*Brooks*



## *Sermons in Stones*

### THE GRAND CANYON

*J. B. Priestley*

● The Grand Canyon is a sort of landscape Day of Judgment. It is not a show place, a beauty spot, but a revelation. The Colorado River, which is powerful, turbulent, and so thick with silt that it is like a saw, made it with the help of the erosive forces of rain, frost, and wind, and some strange geological accidents; and all these together have been hard at work on it for the last seven or eight million years. It is the largest of the eighteen canyons of the Colorado River, is over two hundred miles long, has an average width of twelve miles, and is a good mile deep. It is the world's supreme example of erosion. But this is not what it really is. It is, I repeat, a revelation. The Colorado River made it, but you feel when you are there that God gave the Colorado River its instructions. It is all Beethoven's nine symphonies in stone and magic light.

From MIDNIGHT ON THE DESERT,  
copyright 1937, by J. B. Priestley



*& Good in Everything*

**A THOUGHT ON THE SEASHORE**

*John Newton (1725-1807)*

In every object here I see  
Something, O Lord, that leads to Thee;  
Firm as the rocks Thy promise stands,  
Thy mercies countless as the sands,  
Thy love a sea immensely wide,  
Thy grace an ever-flowing tide.







*Good in Everything*





## STAND TALL

*by Sue Forbes*

A weathered tree on a lone hill stood,  
Its leafless limbs just lifeless wood.  
Time had left its mark, 'tis true,  
But the weathered tree a secret knew—  
Stand tall!

A sunflower in a garden dwelt,  
The sun's warm rays the flower felt.  
And as it steadily upward crept  
Its precious secret ever kept—  
Stand tall!

The bell inside the old gray church,  
A sturdy structure on its perch,  
Would start each morning with a song  
Sounding such a maxim strong—  
Stand tall!

The lighthouse on the rocky shore  
A special warning always bore.  
Its profile brave against the sea  
Always seemed to say to me—  
Stand tall!

Life's hardships can be faced each day  
Till error soon will pass away,  
If man will put his trust in God  
With feet set firmly on the sod,  
Stand tall!

## REASSURED

*by Nancy Farr*

Sometimes I bow my head and sigh  
And wonder, "Can I bear it all?  
Can I get up after I fall?  
Or will I sit and moan and cry?  
And think it better if I die?  
Can I stand up—be straight and tall?  
Or must I stoop to beg and crawl?  
Will I forever ponder 'Why?' "

Then I look up and face the sun,  
Throw back my shoulders, lose my care,  
Rememb'ring well, when day is done,  
That there is One who hears my prayer.  
He'll never leave me all alone;  
I still can hope and know He's there.



## WILL WE PAY THE PRICE?

*Lynn W. Miles*

Mesa Sixth Ward, East Mesa Stake, Arizona

● It has been said that we live in perilous times, and I am inclined to agree. Never before has there been such a need for leaders of vision and strong moral fiber—men and women who know what is right and who have the courage to live up to their convictions. That is why we as youth must prepare ourselves well for the tasks we will soon be undertaking. It won't be long before we are called into positions of leadership in the Church as well as in the world, and it is important that we be ready when we are called.

Those in authority over us have counseled us to make the most of our youth—to “put away childish things” and to set our houses in order. As members of the kingdom of God, we have no time for procrastination, no time for immorality, no time for excuses and apologies for deeds undone. If we are to serve best our Lord and fellow men, we must begin now.

Many of us will fill missions for the Church. It is imperative that we do not wait until we are called to begin studying the scriptures, to begin seeking a testimony, or to begin preparing financially and physically. Now is the time to study. Now is the time to discover the truthfulness of the gospel. One young man, realizing how much more a missionary could accomplish during his mission if he didn't have to spend two or three months memorizing the necessary scriptures and discussions, is now meeting weekly to learn the lessons and study the scriptures so that he will be ready when calls come.

It is also important for a young man to look beyond a mission. We know that the only way we can reach exaltation in the celestial kingdom is to be sealed in the temple by the power of the priesthood. We must therefore keep ourselves worthy of temple marriage. We must pay a full tithe, live the spirit as well as the letter of the Word of Wisdom, associate with those who share our lofty standards, keep ourselves unsullied by immorality, and we must magnify the priesthood.

We must also realize that we, of ourselves, do not always know what is best. We should therefore seek the power that comes from fasting and prayer. And that means real prayer, not the kind you've said word-for-word every night for the past ten years, but sincere, humble prayer offered with a knowledge that it will be answered.

Through fasting and prayer we may also gain a testimony, and we should. President McKay has

declared, “Every member a missionary,” and we certainly can't hope to convert others to something we ourselves don't know to be true.

In our quest for spiritual development, it is not wise for us to overlook the material side of life. We should prepare to be worthwhile members of society, able to do something to make the world a better place in which to live.

We often hear the phrase, “The glory of God is intelligence” (D&C 93:36), and we have been admonished to seek a knowledge of all things. It is becoming increasingly apparent that without an education we have little hope for success.

But education is not enough. Brigham Young believed that the Lord intended for his people to have the good things of life, but he expected the Saints to acquire them through their own diligence. We should not expect to receive everything we need merely because we are good members of his Church. How many people who have burning testimonies just sat and waited for them to drop gift-wrapped right out of heaven into their laps? How many successful businessmen just sat at home watching television, waiting for someone to call up and offer them a vice-presidency? Things just don't happen that way.

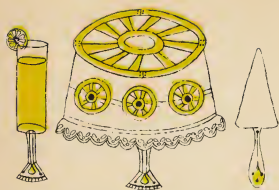
I shudder to think what would happen if the Lord sent us fifty dollars every time we obeyed a commandment and whacked us with a thunderbolt whenever we were disobedient. Under such circumstances there would be no initiative, no free agency. We would all be forced into subjection out of fear for our very lives, a situation comparable to that proposed by Satan.

Fortunately, such is not the case. It is true that living as we do the risks are greater, but so are the rewards: living by faith, we profit by our mistakes and are made stronger by overcoming evil. We are able to exult in our victories and have compassion on those who are not so fortunate. We are given opportunity to learn, both by our own experience and by that of others, with the knowledge that if we are valiant we will again dwell with him.

And all he asks in return is a clean hand, a pure heart, a contrite spirit, faith, obedience, and service.

Will we pay the price?

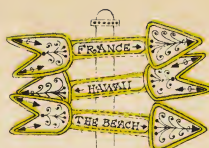
If we do, we will be able to say, as did Paul, “I have fought a good fight, I have finished my course, I have kept the faith.” (2 Tim. 4:7.)



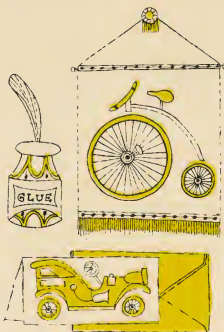
# Have FUN WITH A TRANSPOR- TATION party



Do you seem to be the only teen in town who hasn't been on a trip this year? Fret no more.



You can travel farther and faster than anyone, using your imagination to plan a transportation party.



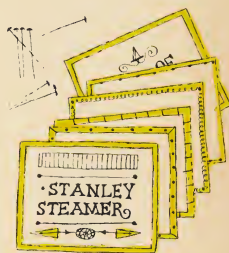
Go through old magazines and newspapers to find pictures of unusual modes of transportation. Glue them to the front of your invitations, and use some as decorations for the party.

by Virginia Baker



When you phone to check on who's coming, say something

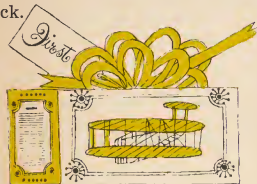
like this: "Jane? I wanted to come over to see you, but I couldn't get the car. The horse went lame. Didn't dare try the mule. Forgot how to ride a bike. Missed the bus. My little brother wouldn't let me take his tricycle, so I had to phone. Hope you're coming to my transportation party." Remind her of the date, the time, and the place.



The day before the party, prepare this good mixer game to be played as the guests arrive. Cut 3x3-inch squares of paper. Write the name of a famous means of transportation on each one. You might use Stanley Steamer, The Old Gray Mare, Spirit of St. Louis, Shank's Ponies (your own two good feet), the Bismark, Chattanooga Choo Choo, Nautilus, canoe, the Constitution, the Wabash Cannon Ball, surfboard, skis, snowshoes, skates, prairie schooner, horse and buggy, tractor, balloon, caterpillar, etc.

As each guest arrives, pin one of the slips of paper to the back of his clothes. He or she must guess what is on it by asking

questions which may be answered simply "yes" or "no." As soon as a successful guess is made, the guest gets to pin the name on the front of his clothes and gets another name for his back.



This game can be continued until a few minutes after the last guests arrive. An airplane or antique automobile kit will be a fun prize for the guest who has the largest number of guessed name slips.



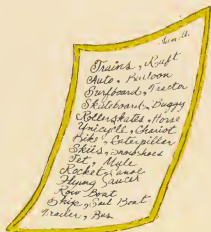
Another fun game of travel is played by two teams. Prepare two suitcases with several articles of clothing in large sizes which can be put on easily. Put the same number of articles in each suitcase.



The first team member must open the bag, put on the clothes over his own, close the bag, run to a predetermined goal, run back to his place, open the suitcase, take off the game clothes, put them back in the bag, close the bag, and hand it to the next one on the team, who repeats the routine. The first team to finish wins the prize which could be



chocolate turtles, the slowest things on feet for the fastest team on feet.

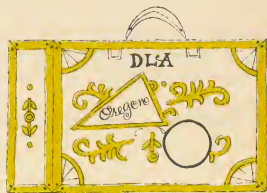


To provide some rest after the suitcase game, seat everyone and provide paper and pencils. Give your guests five minutes by the clock (set the alarm) to list all the methods of transportation they can think of. As a prize for this game, give something that can be used on the winner's next trip. It could be a crossword-puzzle magazine, a wash cloth in a plastic case, a foldaway toothbrush.

For background music while you serve refreshments, use only tunes with a transportation theme: "I've Been Workin' on the Railroad," "99 Miles," "Come



Away with Me, Lucille, in My Merry Oldsmobile," "The Little Nash Rambler," "May I See Your Driver's License, Please?" "Flying Down to Rio," "Harbor Lights," "Around the World in 80 Days," "The Wreck of the Old 99," "Midnight Flier," "Carry Me Back to Old Virginny," "The Caissons Go Rolling Along," etc.



Make suitcase favors from matchboxes. Use either penny or regular kitchen size. Make boondoggle handles and fasten to the side of the matchbox cover with cellophane tape. The box will look more like luggage if you fasten triangles of colored paper or colored cellophane tape to the corners. Tape initials will personalize each box.





# HONESTY AND HONOR

by President Ernest L. Wilkinson

## DEVOTIONAL ASSEMBLY, BRIGHAM YOUNG UNIVERSITY

● On April 24, 1876, Karl G. Maeser, the spiritual architect of this institution, met his first class. It was composed of twenty-nine students. His address was short but full of meaning: "I trust you all, I give you my confidence. I hope you will do nothing to weaken that confidence. I put you on your word of honor."

Later on, in another address, Brother Maeser gave further definition to what he meant by honor at this institution. "My young friends," he said, "I have been asked what I mean by 'word of honor.' I will tell you. Place me behind prison walls—walls of stone ever so high, ever so thick, reaching ever so far into the ground—there is a possibility that in some way or another I may be able to escape; but stand me on the floor and draw a chalk line around me and have me give my word of honor never to cross it. Can I get out of that circle? No, never! I'd die first."

These statements of Karl G. Maeser have been basic to the philosophy of this institution from the beginning.

Brigham Young University has an honor code in which all students agree on their word of honor that they will not only not cheat themselves, but that they will report also any cheating done by others.

I know there is a natural instinct for students not to report the wrongdoing of others, not to tattle on other students. But I would like to suggest to you that one of the first duties of citizenship is to inform officials of the improper and unlawful conduct of others; that except for such action we would not be protected in the preservation of our property, our liberty, or even our lives. If you see someone committing a robbery, do you think you are a good citizen if you do not report the robber to the police? If you should see an accident, do you think you would be doing your duty if you did not report the hit-and-run driver? If you saw someone assaulting your sister, do you think you would be honorable if you did not report it?

I repeat that if, in private and public life, we did not report the wrongdoings of others, there would be a complete breakdown in law enforcement. I submit to you that it is equally wrong

for you to sit by in a class and permit someone else to cheat in an examination, for to do so is to become a partner with him in the weakening of his character, in his alienation from the Spirit of our Father in heaven, and in the arresting of his eternal progress. Incidentally, you also harm yourself and other students because your comparative grades are based on your relative performances in that examination.

I have heard it argued that obedience to the letter and spirit of the honor code should be a matter of individual conscience. Presumably, if an individual does not agree with a rule or with the system, no one ought to force it on him.

But any system that leaves it to every individual to decide whether a code of conduct is to be observed or violated is no system at all, but anarchy. It is like having a criminal code in which the murderer decides whether he has committed an offense. An honor system differs from any other regulatory mechanism only in the mode of enforcement. It is enforced by the subjects themselves rather than by external authority. May I suggest, therefore, that you have the same responsibility at this university as you do civic responsibility at home—even more so—and that for you to fail to report wrongdoing does not represent manliness on your part, but lack of courage and a lack of respect for the standards of this institution. Indeed, this is a greater responsibility, for by signing the honor code, you have given your word of honor that you will report any wrongdoing.

Alexander Pope in his *Essay on Man* has stated:

"A wit's a feather, a chief a rod;  
An honest man's the noblest work of God."

As opposed to the standard of honor on this campus, I note that the father of one of the cadets at the Air Force Academy who was actually involved in the cheating scandal there came to the defense of his son by saying: "I always taught my son not to tattle on his companions." Obviously that father had not taught his son the difference between petty or malicious tale bearing and responsible reporting of wrongdoing which needed to be stopped for the benefit of all concerned. No

wonder that the son became involved in the cheating scandal.

As opposed to this view, let me read from the letter what another Air Force cadet wrote to the commandant of the cadets: "... The American people—the very people who are providing this wonderful opportunity for us and who will one day depend on us as they have depended on those valiant men who have gone before—have the unquestionable right to demand of us the very highest standards of honor and integrity. We must not merely maintain the average standards of American society, we must emulate those Americans who have the very highest standards of individual honor and integrity." In the same way your parents and the leaders of our Church have the right to expect of us the highest standards of honor and integrity. President McKay has advised us, "It is better to be trusted than loved."

William Shakespeare, in *King Richard II*, said:

"The purest treasure mortal times afford

Is spotless reputation; that away,

Men are but gilded loam or painted clay.

Mine honour is my life; both grow in one;

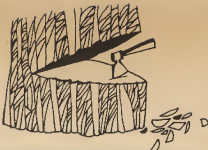
Take honour from me, and my life is done."

And so at this institution, your faculty and your parents have the right to expect of you the very highest standards of individual honor and integrity. We should like to put you on your honor as Brother Maeser understood and explained it, in a way which truly will help you and your fellow students. I have therefore instructed the dean of students that we are going to be much stricter in the future than we have been in the past with respect to the enforcement of the honor code. You are in violation if you see any cheating and refuse to report it, just as much as if you engage in it yourself. The degree may be different, but you have nevertheless violated your oath, and at this institution we hope your word is your bond. If it is not, we may have to tell you that you are unworthy of remaining at this institution. We ask for your voluntary wholehearted cooperation. Will all of you who are willing to make this a year of great honor for this institution please stand? (All the students stood.)



# The Last Word

Many strokes, though with a little axe, Hew down and fell the hardest-timber's oak.—Shakespeare



Every real and searching effort at self-improvement is of itself a lesson in profound humility.

In the parching August wind, Cornfields bow the head, Sheltered in round valley depths, On low hills outspread—Christina G. Rossetti

The August cloud . . . suddenly melts into streams of rain.—Bryant

Let us all do the will of our Father in heaven today, and we will then be prepared for the duty of tomorrow, and for the eternities to come.  
—President Heber J. Grant

Loud is the summer's busy song  
The smallest breeze can find a tongue,  
While insects of each tiny size  
Grow teasing with their melodies,  
Till noon burns with its blistering breath  
Around, and day lies still as death.—Clare



A man whose life was given to the study of books had a wife who never read at all. She did, however, take down a volume from time to time in order to show some sympathetic interest in her husband's pursuits. One evening the lady said to her husband: "I took down a book this morning by an author named Voliv. Is he considered a good writer?" "Voliv, my dear?" repeated the husband in perplexity. "Voliv?" But while he was puzzling over the name, his wife thought of something else and went away to attend to it. Then he stole into her room to see what book she had on hand, and found a volume of Browning's poetry. It had been bound with no name on the back and simply bore the legend, "Vol. iv."

There are two freedoms—the false, where a man is free to do what he likes; the true, where he is free to do what he ought.—Charles Kingsley

Things and actions are what they are, and the consequences of them will be what they will be; why then should we desire to be deceived?—Bishop John Butler, Sermon No. 7

There is a best way to live, and it is best to live the best way. The past is dead, it lives only for us to learn from. The present, the present only, is ours to work in, and the future ours to create.

## A Reminder —

## Improvement Era Youth Writing Competition

for young members of the Church

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For All Entries:

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See the July Era of Youth, or your ward bulletin board, for rules, categories of entry, and further details.  
CONTEST DEADLINE EXTENDED TO DECEMBER 31, 1965





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